

Om

Thirty decisive battles of Jaipur.

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केते राव राजा मान पावे पातसाहन सौ ।

पावे पातसाह मान मान के घराने सौ ॥

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CAPTAIN HIS HIGHNESS SARAMAD-I-RAJAH-I-HINDUSTAN
RAJ RAJENDRA SHRI MAHARAJA DHIRAJA
SAWAI MAN SINGH JI BAHADUR.
MAHARAJA OF JAIPUR.

Introduction.

I think it my proud privilege to arrange in descriptive form an account of the thirty famous battles fought by the rulers of Jaipur and their commanders both inside and outside the State.

History, we can safely assert, is incomplete in itself; the first mason lays down the foundation; the other erects the structure; the third polishes it and the last gives it the finishing touch. I, on my part, belong to that school of thought in this subject, in which the first and foremost duty that rests upon the shoulders of a writer who has already got some first hand data or has some means to collect such from whatever material at his disposal, is to record them down for what they are worth, and not to struggle fastidiously in search of more exhaustive facts for its thorough completion. By doing so he will, no doubt, be placing some material in the hands of the masons of the next generation, which will help them to erect the stately edifice, in their turn.

In other lines except martial spirit much more has been written

by historians about the Jaipur State viz-town planning, diplomacy, administration, culture and religion etc. I have tried in this book to narrate before the readers only the account of some of the battles fought by the Kachwahas; and given a link in the chain which will help future writers to survey the whole historical problem. It is undoubtedly a stupendous and thankless task to pen the narrative of such a type where writing upon different battles separately one cannot help some repetition which naturally occurs in describing the context, causes and results of these battles. Great responsibility rests upon the shoulders of a History writer. I have tried my best to draw a true perspective of the picture and to place without prejudice the plain facts and circumstances before the readers. I hope the reader will excuse me for any drawbacks which might have occurred in doing so. There is always a thick crust over the mines of historical jewels of useless thought of ascendancy of one State or clan over another and, from the Bards to the Historians, few could be free from the tinge. The Rajput on the whole is very magnanimous from the times of yore and undoubtedly in dealing with the situation he had behaved in a generous spirit. There is only the need of using spikes and spades by the writers to dig those mines and we should refrain from seeking loopholes of one another. It is no doubt a disservice to the Rajput cause to find fault with one another and in not going to the circumstances and causes which came before them in difficult times.

By the kind commands of His Highness the Maharajah Sahib Bahadur, we prepared a list of the important battles fought by the

Kachwaha rulers and generals, and in doing so the author made up in his mind to write about the heroic deeds performed by this state which are second to none in the history of India, nay of the world. It produced generations of chivalrous and brave Maharajahs, who were born generals of the time. This gave him an impetus to write in detail and bow his head in loyalty to place the fruits of his labour at his Master's lotus feet.

There are hundreds of ruling princes, thousands of Sardars lacs of big and small landlords and zamindars and karors of Rajputs in this community whose ancestors from times immemorial carved out the power and principalities in the country and niche in the hearts of the enemy. The Rajput is a best relative, a first class ruler, a most faithful servant and above all a chivalrous enemy. So many Amazonian ladies and Rajput warriors sacrificed their lives to save their honour and homes that still the slopes of the historical fortresses of India are gray with the ambers of the lotus flowers of Rajwara and slippery with the blood shed by the Rajpoots. Can any Indian have the audacity to forget their sense of sacrifice ?

The Rajputs are very hospitable and faithful to their sovereign. A real Rajput feels the word 'faithlessness to the call' the greatest and bitterest insult. There are glowing proofs how Rajputs shed their dear blood more for the Pathan and Moghal Emperors than their own kith and kin. Jaswant Rao Hulkar and Lakshaman Rao (Lakhwa Dada), who over-ran Jodhpur and Udaipur, time and again had to seek asylum at Jodhpur and Salumbar respectively in the hour of need and the latter found no place to die peacefully against his thankless master Daulat Rao Scindhia's will except on the same

battlements of Salumber which are still black with the fire and gory with the blood which Lakhwa had spilt there, when he was at the zenith of his power. A true friend and faithful servant's test is the worst time but not the peaceful times. Turbulent, blunt and rustic civilization of the Rajputs of Rajputana can easily be relied upon in peace and trouble alike and similarly however bitter the relations may be with their subjects and servants, yet they will not deceive them in their time of need. Like the stout and old oaks, (Rajputana States), which stood firm against innumerable storms and hails, they can not and will not be uprooted. They are the nests of thousands of birds, and a shelter to the tired and hungry alike. In their existence there is not much interest to themselves, but to the needy and the destitute and their utility can only be found when they are no more. Now also even their branches are stretching far and wide up to Kashmeer and Nepal, Cutch and Nawanagar, Travancore and Singhal (Ceylon) and Bali and Shiam and there is no need for them as well as the people to be much pessimistic. The only need is to patch up the holes of defects, if any, which may be found in the ruler and the ruled alike. If they are not mended in time, one day they may prove harmful to both.

Col. Sir James Tod and other past and present historians could not write much upon Jaipur history, for the apparent reason that the Maharajas of Jaipur and their ministers were too modest to give publicity to their deeds of chivalry and military prowess on the field of battle and the chess-board of politics.

Among the Kachwahas, from the very beginning, hundreds of world conquering Emperors have ruled viz. Surya, Manu, Ikshvaku,

Mandhata, Sagar, Bhagirath, Raghu, Rama, Kush, Vrihadbal etc. over Ayodhia continuously for a long time. Then they migrated to Rohtas fort on the Sone and moved further west and founded the forts of Gwalior and Narwar and ruled there for many centuries. Prasadama, Nandpal, Dhola and Sodh Devji, were the famous kings who ruled that part chivalrously. The last king left Gwalior and migrated further west and founded the kingdom of Amber.

The Kachwaha clan produced first class generals in Maharaja Bhagwant Dassji together with scores of his brothers, cousins and nephews; in Maharaja Man Singhji his heir with all his brave descendants; and in Maharaja Mirza Raja Jai Singhji with his sons, Ram Singhji and Kirat Singhji. Similarly, Maharaja Bishan Singhji and Sawai Jai Singhji rendered meritorious services to the predominant power. But at last, nature had its course, and the Moghul Empire crumbled down like a structure of cards, after the harsh and short-sighted Emperor Aurangzeb, in the dark and deep waters of the Jamuna, and then they had to bow to the inevitable. They proved, in the best sense of the word, the bulwark of 'Ind' in time of peace and war alike. The five colours of their 'Panchrang' rainbow-like colours fluttered high in natural refulgence, from one end of the country to the other. The white colour represented the snowclad peaks of the Himalayas, the blue the waters of the Indian Ocean, the pale came from the ripe wheat of the Indo-Gangetic plains and the green represented the verdure of the Vindhyaachal region where their sharp sword drew forth the red from the bleeding heart of their vanquished foe.

Maharaja Sawai Jai Singhji was the only ruler at that time,

who first exhorted the Emperor Farrukhsiyar to stand against the ruthless Sayyeds of Baráh, but he had no manliness to show and flatly rejected the golden advice of his faithful satrap to die a cruel death and then, seeing no chance, the Maharaja helped and gave golden advice to Baji Rao to start a Hindu Raj and tried his utmost to fulfil it, binding all the Hindu powers, Rajputs, Marhattas, Jats, Sikhs, in the silken cords of fraternity into a strong confideracy, but it is very painful to remark that his valuable services in vindicating the honour of the motherland were ungratefully forgotten by them. Help of European adventurers was freely sought and availed of to curtail the Kachwaha power and to bring it to submission with the help of these mercenary troops. In scores of places they had to shed their Rajput blood but their antagonists had to cut a sorry figure in the majority of these battle-fields. A similar fate was also meted out to the rising power of the marauding Jats and Pindaris who had the audacity to challenge them to arms.

In the midst of this turmoil and confusion, the timely arrival of Pax Britannica in its dazzling refulgence outspread the golden rays of hope and saved their hearths and homes. They heaved a sigh of relief and consolation. It has been the aim of the author to give an account of their chivalrous deeds and matchless exploits. He will think himself amply repaid, if the readers will go through these pages to study for themselves the noble characteristics of the Rajput race, which has remained in times of adversity as solid as steel and in times of peace as flexible as wax.

Every State, every Rajput clan and, above all, every Maharaja and his Satraps had the proud privilege to carve out their names in

the history of the world and it is rather undignified and improper to compare one with the other Rajput state. There is no marked difference between a tiger and a lion and similarly between one Rajput clan and another. Their genius and their mode of administration are novel and unsurpassed. They are the born rulers of mankind. Their generals in the most difficult and dangerous periods of history subdued Balkh, Kabul and Kandhar, where their chivalrous deeds were carved deep on the solid cliffs of the Hindu Kush and Safed Koh by the steel of their sword and even to this day, mothers silence their weeping children with the awe-inspiring names of Maharaja Man Singhji and Mirza Raja Jai Singhji.

II

(Formation of Military force in Jaipur)

In times immemorial the unique tactics of war and the military organization of Rajputs gave birth to the system of Chaturangini force composed of Rathas (war charriots), elephants, horses and foot soldiers. In course of time the first two made way for cannons and camels and changed the whole outlook. The cavalry and the guards took a prominent part in medieval warfare in Amber (Jaipur) and contemporary history bears it out. The Rajput is a born cavalier. The Kachwaha arms traversed the countries from Central Asia to Asaam and Kashmeer to Cavery. There is not a single bit of land where the victorious hoofs of the Kachwaha horse did not reach and there is not a battle field in the whole of India which has not been moistened with Kachwaha blood. The artillery and infantry of the European adventurers in the army of the Marhattas were very successful in the 18th and 19th centuries and so artillery and

the Nagas (religious monks in military form) were added as foot soldiers to their strength. But it is obvious that their horse and guards above all fought most chivalrously. An account of the same in these pages will perhaps be entertaining to the readers. It is a general impression of the people that the present Shri Sawai Man Guard is a new force altogether, but the author considers that from the time of Maharaja Bhar Malji the Kachwaha guards were in existence and they rendered signal and meritorious service to their liegelord and Emperor. From that time onward they took many shapes, but their tradition remained unbroken. Here an attempt has also been made to trace their origin and supply the missing links to the present improved form.

Before the advent of the Moghuls, India in general and Rajputana in particular were no man's land. After the defeat of Humayun and before the commencement of the reign of Akbar, the same chaos prevailed and it was a very suitable occasion for an enterprising ruler to enhance his power. It was a fortunate coincidence that Maharaja Prithvirajji of Amber had a brave and numerous progeny. From his twelve sons sprang the twelve Kotries (sub-clans) of Kachwahas. As times needed, polygamous marriages of their sons and grand sons so multiplied their number that within three generations there were hundreds of uncles, brothers, cousins, sons and grand sons at a time, who formed one invincible force under the natural command of their progenitor or next of kin, bound by the closest ties of love and relationship and ready to fight or die with a singleness of purpose and unity of ideal, very seldom found in the most disciplined and organized

forces of the greatest autocrat in the world. Such a force for the first time came into prominence in the time of the young and ambitious Emperor Akbar who was enjoying festivities on the defeat and death of Himun. Maharaja Bharmalji of Amber with his clansmen, presented himself before the Emperor through the good offices of Majnoo Khan Kakshal, whom Bharmalji had saved from Haji Khan Pathan of Narnol. Next day, when the Emperor was marshalling his troops in the Chogan, with many other Imperial Nawabs, officers and Rajahs, Bharmalji of Amber was also present. He had with him his followers, who were all scions of the same family, riding on first-class horses and wearing first-class arms. The mad elephant of the Emperor was rushing hither and thither and the horses shied and gave way. But, when the elephant rushed towards the Kachwaha horses, they stood firm like rocks and did not budge even an inch from their position. Upon this the Emperor praised their valour, remarking in Persian:-

“Tura nihal khwahum kard; ankareeb me beeni ke aizazo-iftikharat zyada bar zyada me shawad”. (You will see, in near future, I will enrich you, by showering honours and dignity on you more and more).

Maharaja Bharmalji returned to Amber, but left the valour and fortitude of his men enshrined in the Emperor's heart. In A. D. 1562, S. 1619, H. 969, the Emperor took Bhagwantdassji and his son Man Singhji into Imperial service, and their clansmen constituted a strong body-guard. This day may be deemed to mark the birth of the Amber Guards, who, while serving their liege-lord, formed a steel ring round the person of the Emperor on the battle-field. Whenever and wherever the Emperor went, they followed him like shadow and

protected his person. On many occasions the Emperor appreciated their services. Their duty was also to keep watch and ward over the person of the liege-lord and the Emperor in the field and palace alike. Like the brave Saiyads of Barha, they used to dismount from their horses to protect their master, shielding him in critical times, and like the famous Napoleon's Royal Guards, they were kept in reserve only to dash along to decide the fate of the day, when victory was hanging in the balance. Truly speaking, the Kachwaha Guards were ever instrumental in securing the greatest victories both for Amber and Delhi in those days. There is an interesting story how the Emperor once told Raja Bharmalji that he wanted first class Rajput Body-guards. Rajaji replied that he would supply such people as would not budge an inch against a shower of rain even. All those who were present with the Emperor laughed at it. Once, when there was torrential rain on the occasion of the Sawari, even those war veterans also who never left the battlefield against the shower of arrows and bullets fled away and sought shelter under the trees, but not the Kachwaha guards. Rajaji reminded of that day's words and every one admitted the truth of his claim.

The first instance of their valour illuminated the pages of History in 1563, when the Emperor attacked the rebellious Zamindars of Athgina and Maharaja Bhagwant Dassji and his son K. Man Singhji with their Kachwaha cavalry and newly formed guards rendered signal services to the cause of the Emperor in a really unsurmountable predicament.

Then again Akbar made up his mind to conquer Gujrat. He took with him a chosen force, in which Maharaja Bhagwant Dassji

and K. Man Singhji together with their cavalry and guards played a very important part. In this district the Mirzas were very powerful; Ibrahim Hussan Mirza, their leader, killed Rustom Khan Roomi, who was coming to the Emperor to pay his homage. At this the Emperor became angry and to teach a lesson marched on him in December 1572 (S. 1629 H. 979). Near the bank of the River Mahendri, there was a village, named Sarnal, which is 5 miles from the town of Thasra. The Emperor made up his mind to launch the attack at once and did not listen to the cowardly advice of his courtiers to make a night attack, which he thought to be an unheroic action.

Maharaja Bhagwant Dassji and K. Man Singhji, with their nearest kinsmen, the chosen Kachwaha guards, crossed the river and reached the gate of Sarnal. Those of the enemy who opposed the Imperial party were killed. The country on that side was thick with thorny bushes and cactus plants abounded. The Emperor with his nobles was marching slowly in these hedgy passes. Raja Bhagwant Dassji, Kanwar Man Singhji and some other brave horsemen were going in the adjacent lanes. Just then, all at once, Savars of the enemy made at the Emperor. Rajaji dashed his horse against one of them and killed him with his spear. The Emperor was in front of his nobles, having by his side Raja Bhagwant Dassji and Kanwar Man Singhji. The enemy's horsemen made tremendous efforts to break in upon these three persons who were in the front, and so they (Emperor etc.) were in the greatest danger. When Raja Bhagwant Dassji had killed his adversary, Kanwar Man Singhji dashed at another horseman, all at once. Akbar cried out "Man Singh ! stop, don't go, not a step further" and galloped his horse over the cactus

fence and came upon the other Sawars. Bhagwant Dassji reprimanded Man Singhji crying "what ? Are you standing, my son, and doing nothing" ? To this Man Singhji replied quickly "what can I do ? Mahabali (the most powerful, as Man Singhji usually termed Akbar by this name) gets angry". To this again Bhagwant Dassji retorted "This is not the time to care for his anger". Hearing this, Man Singhji darted on the opponents like a thunder bolt, wounded them with his spear; and they fled for their lives. The opponents could not resist this mighty attack.

The author of "Umra-i-Hunood" writes that "at this juncture, Bhopat, the brother of Raja Bhagwant Dassji, fought with a bravery in comparison with which, the brave fighting of Rustam and Asfandiyar would appear trivial. He fought, and after killing many brave soldiers himself fell in the field. But even while he was lying on the ground wounded, he waved his sword and was roaring like a lion". The history of Farishta repeats the same story of the gallantry of prince Bhopat who helped considerably in the remarkable victory of Akbar over the Mirzas in Gujrat. The good and kind-hearted Akbar felt much for the loss of this hero. The generous Akbar, after the victory was complete, performed condolence, in a special way, on the death of Bhopat and expressed great sympathy and sorrow. Besides, other big grants and honours that were awarded to Raja Bhagwant Dassji and Kanwar Man Singhji, the Emperor bestowed upon them the kettle-drum and the banner (Naqqara Nishan)—distinguished honours that were not given to any Hindu Raja prior to this.

1. Farishta's admiration of Akbar is recorded in the following

words:- "Since the beginning of creation up to the present time, it cannot be said if ever any king had been able to have effected such a remarkable deed that, inspite of possessing innumerable soldiers and plenty of armies, he marched in person with a small number of followers to oppose a mighty foe and thus threw himself into great danger".

2. Maulavi Zuqa-Ullah, in his History of India (Urdu), remarks:—

"This victory of Gujarat is regarded as the greatest in the deeds of Akbar".

3. Col. Malleon in his "Akbar" asserts that "The Expedition of Akbar to Gujrat is the most famous military exploit of his reign".

But the main cause of this victory was the gallant sacrifice and prompt heroism of Raja Bhagwant Dassji and his heroic son Man Singhji accompanied by his courageous relatives like Bhopat, who lost his life in the battle and saved the monarch from an imminent danger.

After this battle, the famous battle of Ahmadabad was fought. The Emperor, with Maharaja Bhagwant Dassji and K. Man Singhji, followed by their famous Kachwaha guards started from the capital on the 23rd August 1573. It was that historical march, when they crossed a distance of 450 miles within nine days. In this battle K. Man Singhji and Maharaja Bhagwant Dassji performed great feats of chivalry. Raghawa Das the brother of the Maharaja fought so bravely that even his palms were broken, but palmless as he was, he gave up his life and box away the palms fighting with his fists to

the last. The Emperor also was wounded. The Mirza was taken prisoner in this encounter.

K. Man Singhji, with his Kachwaha cavalry and brave guards conquered and annexed the whole country from Hindukush to Assam and from the Himalayas to the Vindhya-chal. There were numberless battles fought in Kabul, Balkh, Bengal, Deccan, Punjab and Sindh. In one fierce encounter Mir Hakim rebelled against the Emperor. Shadman, the general of the enemy attacked the Nilab fort (Attak) and K. Man Singhji's brother Suraj Singh killed Shadman, in single combat.

Wherever K. Man Singhji went, he was victorious with the help of Shree Shila Mataji and he was never vanquished. Wherever he went, his banner flew with the proud nostrils of glory, his victorious arms carried with them the blessings of the oppressed and the faithful; his heart palpitated with the breath of Divine Energy, and his hands seemed to be endowed with the power and courage of the mighty arms of his goddess, Shilla Mataji from whose devotion and Bhakti, a continuous stream of concentrated energy flowed into his soul and filled it with an exuberance of faith and confidence.

After the demise of Maharaja Man Singhji in Sambat 1671-A.D. 1614, in the Deccan, the onerous duty of looking after the ascendancy of Amber fell upon weaker shoulders. Maharaj Kumar, Jagat Singhji, had died young in Sambat 1655-A. D, 1598. He was equally brave, capable and resourceful as Maharaja Man Singhji. At the age of 12, he had defeated the Khan Zada. For this act the Emperor bestowed upon him the Patta of Nagor and the title of Raizada.

Of his three sons, Maharaja Maha Singhji ascended the gaddi at Elichpur when Maharaja Man Singhji died there. But at Amber Maharaja Bhao Singhji ascended the Gaddi through the favour of the Emperor Jahangir.

The Emperor sent Khilat (robes of honour) to both but he recognised the succession of Maharaja Bhao Singhji to the Amber Gaddi. Both of these Maharajas died very young, Maharaja Maha Singhji in S. 1674, A.D. 1617 and Bhao Singhji in S. 1678, A.D. 1621. As Bhao Singhji had no issue, the infant son of Maha Singhji ascended the Gaddi at the age of 3 years, 25 days, under the name of Maharaja Jai Singhji. Mirza Raja Jai Singhji was a very brave, wise and intelligent prince and a resourceful and sagacious general of his time. He had all the qualities of a great Prince in him just like Maharaja Man Singhji. He reassembled the dislocated machinery of Rajput ascendancy in Amber, and reestablished the glory of Rajput arms.

Mirza Raja Jai Singhji's exploits have been narrated in these pages so it is unnecessary to give them here. Kachwaha Guards and cavalry in his time rendered meritorious services and reached the zenith and it was considered in those days that few forces in India had such first class formation.

Towards the end of the reign of Emperor Aurangzeb the solid fabric of the Moghul Empire, which had been built on the rich soil of the Ganges tottered to its fall in the barren regions of the distant Deccan. The old Emperor in his eighties was gasping for breath on his death-bed, lonely and forlorn, shunned by his nearest and dearest kinsmen. It was then that Maharaja Sawai Jai Singhji came upon

the scene with his stout guards and cavelry to support Rajpoot ascendancy and save it from being crushed by the fall of the mighty Empire.

Not only the Amber Principality, but also Rajputana and further more the Hindu Sovereignty were fortunate, when the young Maharaja came forward at the right moment and carved out for himself a brilliant course. As a leading genius, he prudently forged the scattered links of Hindu sovereignty into a solid chain, with which to hold in check the forces of disintegration that threatened ruin and disaster to every hearth and home.

In the teens of Maharaja Sawai Jai Singhji, Amber also with Marwar was confiscated on the flimsy pretext of their having taken part in the fratricidal war between the princes of royal blood.

The crack, once caused in a sheet of glass, or the estrangement of heart, cannot be healed up. But, in spite of this, the Maharaja exhorted the Emperor Farruksiyar to stand firm against the Saiyads and volunteered all his resources unsparingly, though in vain. The weak Emperor lost his life. At this juncture, when the Empire was crumbling down, the Maharaja made up his mind to take advantage of the confusion and enhanced his own power and raised the prestige of Hindu sovereignty.

On one side he served the Emperor, and on the other he helped the Marhatta confederacy. The Rajputs, Jats and scores of other Hindu nationalities were blended together by the masterly strokes of the hammer of this powerful Rajput prince. And on the altar of the great sacrificial 'Yagna', on the occasion of founding the famous Jaipur City, he melted and then moulded the Hindu power

and he was not far from achieving the object, had not the Marhatta selfishness and his early death stood in the way of success. The famous Kachwaha Guards, the infantry, the cavalry and the artillery were organised into an up-to-date form suited to those times.

It appears that Maharaja Sawai Jai Singhji deputed some officers under whom some Sardars were formed into a fraternity for the duties of Guard. Though the accounts were meagre and scattered, yet they provided enough evidence to prove the existence of these Guards.

The Khas Chowki Sardars represented the big landed aristocracy and the derivation of the word Khas Chowki itself indicates those who perform guard-duty on important posts.

The Guards, it is obvious, in the time of Maharajas Ishwari Singhji and Madho Singhji were in the composition of the Kachwaha army. Daily there were struggle and strife. The rulers were always in the camp and scores of the bloody battles were fought; so the Guards were always busy there.

The Guards were called 'Bara Risala' in those days which was changed into 'Kalan' between Sammat 1874 and 1911.

About this famous Kachwaha Body-Guard we need not go in the more detailed Historical archives, as there is no time and space for that, but after giving some references from an eminent Historian Herbert Compton in his famous book 'Military Adventurers of Hindustan' I cut short this narrative.

Not only at one place but at many places he gave a

clear account of this Body-Guard in the description of the most important battles of Malpura and Fatehpur, which were fought by the Jaipur army against the Marhattas and in these the European Adventurers were the Generals of the Marhatta troops who participated and Compton took from them account, who were eyewitnesses as well as were in the different camps.

In this book of mine I give a detailed account of these battles at pages 271, 272, 286 and 287, The readers will find this account at the places where the portions are printed in bold letters and underlined. The author will request his readers to read those accounts which will show how bravely the Kachwaha Body-Guard fought in those troublous times. These Guards were not less than 6000 as Herbolt Compton gives this figure in his book. In this book the number of the pages of Compton also is given; which will serve for ready reference.

I here give two references only as follows; the details of which will be found in the 'Military Adventurers of Hindustan' and in this book:--

"Upon this Pratap Singh (Maharaja of Jaipur) with 6000 of his chosen Body-Guard, determined to emulate the fate of the Rathors, charged upon Pohlman." (*Page 271 of this book*).

"The main body or the centre of the enemy (Jaipur troops) was composed of 10 battalions of Infantry, 22 pieces of artillery and the Body-Guard of Rajah (Jaipur) numbering 1600 chosen men, armed with matchlocks and sabres."

This divison was commanded in person by Rajah Roraji Khawas, the Generalissimo of the Jaipur army." (*Page 286 of this book*).

After the demise of Maharaja Jagat Singhji, there was a long period of minority from Sammat 1875 to 1909 in which there was some maladministration. So in place of all the high class Rajput Sardars the Risala Kalan Rajput 'Deels' of blue-blood, who were also called 'Silah-Poshes', were placed.

It is a strange coincidence that the formation of this Guard was started by the steel hands of Maharaja Man Singhji I and though in the later four centuries it saw changes to match with the time, yet the Guard was remodelled and raised to the exalted rank of Shree Sawai Man Guards by the present Maharaja Man Singhji Bahadur II and the blessings of Shree Sheela Mataji, who was incarnated upon the steel helmet of Maharaja Man Singhji I has graced the Turrah (crest) of our present Maharaja Shree Sawai Man Singhji Bahadur II, the Colonel of the Guard.

A regiment like the historical Postdam Giants of Prussia, is composed of Rajputs of blue-blood, each six feet in stature decorated with befitting uniforms, armed with first class arms and equipage, well disciplined, best drilled and trained, officered by sons of Sardars and above all have world famous, up-to-date barracks. It is hard to have a parallel in India to this.

Cavalry Forces.

Now nearly the whole of the army is formed on up to date lines. As the place of the old Risalah Kalan has been taken by the Shree Sawai Man Guards, similarly the place of Rajput cavalry has been taken by the cavalry corps; of the irregular Tilangans and Nagas by the second and first infantry, of the old Topkhana by the artillery and of the camels and carts of 'Barbardari' by the Transport Corps. It is obvious that cavalry and infantry took a prominent part in the Jaipur forces; which will be found in the following pages:-

From the time of Raja Bhagwant Dassji and Maharajah Man Singhji down to the present day, it has been shown elsewhere that the Kachwaha Guards rendered signal services to their ruler and the suzerain power. Now we have to trace the growth of Rajput martial spirit and its manifestation in the form of cavalry, which has taken prominent part in various battles fought in olden times.

Rajputs have been born soldiers from times immemorial. No other section of the world can surpass them in the exhibition of horsemanship. The horse has kept its traditional predominance in

the composition of the army upto this day. The Kachwaha Rajput like his neighbour the Rathor, is a born horseman. The horse has been his best companion on the field and home alike. There have been many occasions, when charging brigades, one after the other, have unflinchingly marched into the valley of death under the withering fire of grape-shot. From Hindukush to Assam, and from the Himalayas to the Caverry, there was not an inch of land that was not traversed by the victorious hooves of the Kachwaha horse. The sturdy Kabulees of the North West and the mobile Deccanese of the South had tasted the bitterness of their Sirohi (sword) and javeline on the battle-field. Every student of history remembers the deeds of valour performed by the Kachwaha horsemen on the battlefields of Lalsot, Malpura, Fatehpur and Tordi. Nobody can deny what our brigades did, when General Deboigne and Peron & George Thomas etc., the European Adventurers, with the Marhattas attacked Rajputana. The Marhattas and the Pindarees were never a match to the Rajput Horseman, and if they had not enlisted the support of the European Adventurers, I am sure the pages of history would have been written otherwise. The Moghul had certainly more tact to show in dealing with the Rajputs than what his successor the Marhatta of the same religion and country did. If Ibrahim Gardi's battalions had the support of Kachwaha and Rathor Horse on the field of Panipat, I think Ahmad Shah Abdali and his Indian Mohamedan friends, Nazib Khan Rohillah and the Nawab of Oudh, would have left a different tale to tell.

Infantry Forces.

It is but natural that from the very beginning of the creation of mankind, the question of the struggle for life has been one of the living issues; and hence the beginning of armies. But from the very outset only the foot-soldiers were the first.

Infantry, in whatever shape, composition, style, and discipline proved to be the backbone of the Empire.

Along with the world, the Kachawaha power, from its home in Central India to its transmigration to the present site in Dhoondhar made use of infantry in its different phases.

At first, swords, spears and bows were the chief weapons used. Afterwards, rustic matchlocks were added; then the flint-guns, muzzle loaded and the present bridge loaded rifles came into use by and by.

During the Moghul time the irregular muddle of foot-men, and horse were transformed into some sort of disciplined bodies. The paid foot-men, the quotas from the Sardars and the bold adventurers came in line with them.

After Akbar and Jahangir, in the time of the puritan Emperor Aurangzeb there was partiality in religion-a great contrast to the notions of cosmopolitic views of the ruler. Poll tax jazia was imposed upon Hindus; and so the different religions of the soil, being given to sectarian fervour formed compact bodies, giving themselves the militant tinge, as a coat of mail. The Sikhs in Amritsar, the Satnamee in Narnol, the priests of Vindhya-vasni Devi near Mirzapur, the disciples of Ram Dass in Maharashtra and last but not the least the Naga Sadhus, the followers of the great reformer Dadu Dayalji at Nirana, all rose to arms.

After the decline of the Moghul Empire, the shrewd eyes of Maharaja Sawai Jai Singhji of Jaipur was fixed on the Naga sect of Nirana. He took them into his infantry, which have upto the present time rendered meritorious and valuable services to the State.

The European adventurers, in De Boigne, Peron, Thomas, Skinners and etc., played a conspicuous part in the Rajputana history of those days. The Marhattas, taking advantage of their help, caused immense loss to the Rajput confederacy in the very bloody battles of Lalsot, Patan, Mairta, Malpura, Fatehpur, and etc. Jaipur also took them in their service, and the disciplined Generals of European School of discipline, disciplined the Raj troops. The formation of Tilangans and Jinsi etc. was effected, which is the mother of the present Indian infantry of Jaipur, nay of India.

From the beginning of the reign of our present Maharaja Sahib Bahadur, the first Jaipur Infantry, Sree Sawai Man Guards, and the second Jaipur infantry, with some disciplined units in the Nagas

was conceived and from the very beginning to the present time, side by side with the cavalry force and the Kachwaha Guards, the Jaipur infantry in its different forms rendered steadfast service to the State, which is not hidden from any one.

Jaipur Ruler's relation with the neighbours.

In the last 10 centuries generally the whole of India and particularly the Rajputs came in contact with the Mohamedans first and then with the Marhattas, Jats and Pindarees respectively. It was not an easy task successfully to deal with the powerful spirit of Islam, following one doctrine, one brotherhood and one God; which had tightly bound together in iron bonds the big and small alike and fortunately found the martial, stout and ferocious races of Arabia, Persia, Afghanistan and Central Asia, who, in a compact mass had overrun the country from the Atlantic to the Pacific and from the Indian Ocean to the river Danube, like swarms of locusts in a very short time. That the Roman, Greek, Persian and Chinese Empires all had fallen to the ground then, how far the Rajputs could stand the hurricane. Indian civilisation is as hoary as the Himalayas. In the beginning the 'Varan' (the caste system) was prevalent in India, which was suited to the local conditions of the country. In the absence of one 'Samrat' (Emperor), after the reign of Harshvardhan,

India, a big continent, was divided between different 'Mandaleekas' (Kings), who were fighting with each other, as in the Medieval time in Europe and who had their separate interests and ambitions. As there were the traditions in the country from times immemorial, only a small portion of the population—the Rajputs—wore arms, while the bulk were given to hundreds of peaceful pursuits viz. learning, trade, arts, crafts, husbandry and cultivation. In the Islamic countries every person bore arms and a formidable force full of frenzy and religious fervour rushed forward and it was difficult to check that stout spirit easily. Rajputs heroically encountered the odds under heavy handicaps and friend and foe admired their selfless spirit of sacrifice and chivalry. But how far they could stand?

Characteristically the tendency of the Aryans (Hindus) of India was, from time immemorial, all assimilating which is proved from the facts that, as the Dravidians of Southern India had easily merged in the Hindu fold, similarly we saw millions of Greeks, Huns, Turushkas, Scythians and Western Kshatrapas, coming into India from the North-Western passes like swarms of locusts, but never saw them going back from India. They mixed together like sugar in a cup of milk. After the Mahabharat, early Brahmanism as well as Buddhism and Jainism maintained the same principle; but, as time rolled on, after the seventh century of Christ the Attock (Indus) river became the Attock (अटक=ditch) between the two civilisations. The influence of Naveen Vedant propagated the more conservative doctrines of rigid caste distinctions so that thousands of sects and classes cropped up through the length and breadth of India; in a country where one day a Raja could easily marry in

Afghanistan (Gandhar), Naga Desh (around Caucasus Mountains Tibet (Pragjeotish), Ceylon (Singhal) and Macedonia (where Chandra Gupta married the daughter of Seleucus the Greek King). It is a strange coincidence that on the other side just about the same time the doctrines of Islam, which also flourished in the same 7th. Century in their first wave headed by Mohammad Bin Kasim, Mahmud and Mohammad Ghorri also were given to forced conversion. So the unfortunate consequences of these rigid notions in the two bodies, to a much extent, were the cause of conflict and the all assimilating instinct in the east and the west had a setback for sometime to come.

The second wave led by the Moghul Emperor, Babar, was a real conquest and the new comers formed a constructive body, as advised by King Tamasp of Persia, when Humayun spent his days of trouble in his court. When Humayun was successful and re-conquered India, his own reign as well as that of his successors became very liberal and constructive.

Akbar after Humayun's death pursued the same policy and in a short time there was no difference left between the Hindus and the Mohamedans. In his time Stable Government had been formed and Rajputs were taken in confidence; so they were ready to shed their blood.

As all assimilating tendencies and old traditions were still quite fresh in the very blood of Indians, so they slowly but silently worked together and took up the cause of the Moghul Empire by rendering meritorious services. Moghuls also lessened their religious fervour and the ruler and the ruled washed off for ever the suspicion and distrust at that juncture.

Kachwahas were the first to stand against the Mohamedan inroads amongst the Rajputs of India. It was Kirtipal (Nandpal) Kachwaha of Gwalior and Arjun Dev Kachwaha of Dubkund, a scion of the same family, who killed the Pratihar King Rajyapal of Kanauj for having brought a slur on the honour of Kshatrias by tamely submitting to Mahmud of Gazni, although they had already sent words to him to stand siege till they came to his help; while he caring not for that, had betrayed the cause. Gwalior consequently was beseiged, but this expedition proved a failure for Mahmud. After this, Tabqati-Nasiri says, Jahad Dev (Chahad Dev) Kachwaha of Narwar with 5000 horse and 200000 foot-soldiers utterly defeated Malik Nasiruddin, the famous general of Sultan Shamsuddin Altamash, in A. D. 1234, who, while returning from Kalinjar, dared enter into his territory. Maharaja Pajoon Raiji, the brother-in-law of the Chauhan King, and his son Malai Singhji of Amber defeated Shahiabbuddin Ghori more than once as the allies of Maharaja Prithiraj Chauhan of Delhi and it was Maharaja Prithirajji of Amber, who, as an ally of Rana Sanga, his brother-in-law, fought bravely in the battle of Bayana in 1527 against Babar. But like other Rajput Clans, when they were once vanquished, they like a faithful ally or a Satrap served meritoriously the then Emperor; which history bears testimony to.

As Rajputs never lost their independence without fighting their foe, tooth and nail similarly, when having once acknowledged the conqueror their king, they never betrayed him and always kept themselves faithful to his cause. There was no class hatred among the second wave, which was more conscientious, thoughtful and constitutional. The two peoples came so closely in contact that the

religious susceptibilities of the one were honoured by the other and even copied to some extent.

What of the other states take even the case of Mewar, which was the most powerful and old Rajput Empire in those days and had the honour to fight heroically for independence at Chittor and Haldighat. When it came in contact with the Moghul court and even before, even this proud Kingdom and the Moghuls helped each other faithfully and chivalrously.

As for instance in A.D. 1624 October 16th, on the banks of the Ganges the Princes Khurram and Pervez fought heroically at Hajipur Patna and Raja Bhimsinghji Ranawat of Toda was the only general who so bravely and impetuously fought on the side of Prince Khurram, who was helpless being in a most difficult plight. Fighting heroically, Raja Bheem was killed in the battlefield, where even the enemy admired his undaunted valour and sacrifice in the unequal contest. The unfortunate Prince had nothing to repay the debt in the time of his adversity except the most valuable necklace of the pearls of his tears, which were trickling down his cheeks with a deep sense of gratefulness and emotion at that juncture. But when the same Prince ascended the throne of Delhi as Emperor Shah Jahan, he gave Toda Rajmahal to his benefactor's orphan son, Raj Singhji Ranawat. The Moghul Emperors characteristically were the most magnanimous rulers. He most lavishly repaid the services of his father, which even this day the silent and stately palaces, gardens, tanks and fountains of Toda tell with their tongue through the mouth of the sparrow, which nestles on the twelve feet (nine hands) long eaves of Raj Singhji's Palace. On the other side the blood of

Hakim Khan Soor and his Pathans had flown in the same pool with that of Mewar Rajputs under Maharana Pratap at the famous field of Haldi Ghat, converting its turmeric coloured rocks crimson red with their warm blood. Not only that, we give the highest credit to Khan Khana Abdul Rahim, who though in the opposite camp yet gave great help to Maharana Pratap and his exhortations were as valuable to the Maharana as the timely financial help of his old minister, Bhama Shah. Even this day the couplet addressed by the Khan Khana, the worthy foe of Maharana Pratap, to solace him in his pitiable plight echoes forth in the dark chasms of the Aravalies:-

घर रहसी रहसी धरम, खिस जासी खुरसाण ।
अमर बिसंभर ऊपरै, राख निहेचो रांग ॥

(Your land and religion will live quite intact for ever and the Mohamedan power will end within a short time. Keep full confidence in the will of the unshakable master of the Universe, the Almighty Father).

Moreover there is no comparison in the world of the knightly chivalry, which the Emperor Humayun had shown towards the Chittor Rani, who, being beseiged in the Chittor Fort by the Pathan King Bahadur Shah of Gujerat, sent a Rakhi (a sacred thread to tie on the wrist, which an affectionate sister sends to her brother) to the Moghul Emperor Humayun. It is amazing to note that there were hundreds of Rajput Princes of her own race, but her eagle eye could select the right person, though of another religion and the son of the Great Babar. who was an implacable foe of her house, as she was the wife of his deadly enemy Rana Sanga, who had fought at Bayana. Bahadur Shah was of the same religion and there was no obligation

of the Rajput Lady to repay except the sense of Knightly chivalry and honour to relieve her in her distress. He left Sher Shah half crushed. Like a hurricane he hurriedly rushed for Chittor, leaving Delhi and the Gangetic plain at the mercy of his powerful enemy. But Alas! before he reached the battlements of Chittor, they had fallen into the hands of the enemy and his sister with thousands of Rajput Ladies had perished in the fire of Johar. Humayun's desperate wrath had no bounds. He pursued Bahadur. Champaneer Fort was captured and the Sultan was driven to his last extremity and ousted from India to the island fort of Diu. But in this noble mission he lost the throne of Delhi. Is it an ordinary sacrifice? Historians, the author is sure, can feel the lion-heart which pulsates in the side of such a selfless personality after so long a time and even in his grave, who felt his utter disappointment much more than the loss of the crown of India.

There are few instances, when in his own life a person could ever regain his lost Empire so successfully as Humayun did. But the voice of sisterly gratitude which echoes forth amidst the white cinders of the Sati sister, had the power to bless him from heaven, which helped her brother not only in regaining the crown of India, but in getting a more valuable gem of his diadem-the Prince Akbar-which was studded by the Almighty God with dazzling refulgence in his affliction. Even in later years also the instance of the famous Sindhi (Mohamedan) Sardar, whose status even this day is like that of the premier Sardars of Udaipur, and who had the occasion to serve very creditably his Hindu Master.

The author will ask the readers to go and find the same parallel instances in the pages of history of persons of the same religion, who so meritoriously helped. I am sure if the

Marhatta potentates could help Sadashiv Rao Bhao like Ibrahim Gardi, his Mohamedan General of Bussy-School at Panipat, the history of India could have been written in a different way. The author is unable to suppress his spontaneous admiration as it bubbles in this small couplet for the hero.

कर मरदी खुरसाण, गरदी इबराहम गहर
भरदी भगती बाण, करदी काया काच की ।

There are hundreds of other instances in which the states of Rajputana also helped the Mohemadans from time to time; but if we trace the instances, it would require a separate volume. I here only give one instance of similar nature and close this question.

Alauddin Khilji Sultan of Delhi, got enraged with Mahima Shah, his General. The latter seeing no place to save himself from the fury of the Emperor, fled away to Ranthambhor. Rao Hamir Chauhan, the ruler of the place, gave him protection without fear. The Emperor wrote him to hand over the Pathan. The word which Hamir sent to the Emperor is proverbial through out India.

सिंह संग सत्पुरुष बच, केल फलै इकबार
तिरिया तेल हमीर हठ, चढ़ै न दूजी बार ।

“Tiger’s mating, the word of a virtuous person and the plantain bears fruit only once, similarly the marriage oil ointment of the Hindu bride and the word of Hamir can not be repeated.”

Consequently, Alauddin besieged the fort. There was a wearisome siege for many years. When after killing thousands of Pathans, Rao Hamir was also killed with all his forces and thousands

of Rajput ladies sitting over a gun-powder magazine were blown away. The Pathan General, who was also under protection gave his life fighting bravely on the side of Hamir on that fateful day. Few instances of such a nature, I am sure, will be found in the world.

The bulk of high-class Mohamedans are Rajputs. The blood of Ram and Krishna still flows through their veins incessantly. The Punjab, the United Provinces and Sindh are full of the brave new Muslim Gakhars, Khokhars, Sodhas, Bhatees, Chauhans, Mohils, Joias and Bargujar Rajputs and still they have many Hindu customs and festivals in vogue.

Mohamedans and Rajputs are the biggest power of the country. It is a fact that for the last 10 centuries they have fought amongst themselves, but could not harm each other. Could they not mix together like sugar and milk? Religious fervour and haughtiness of temper should be tempered by goodwill. They foolishly tried to accomplish it by dint of sword and hence this ruthless bloodshed and cleavage. The author is still sanguine that blood is thicker than water and the day will some day dawn when discarding the shackles of custom the Hindu and Mohamedan Rajputs will stand together and blend together to shed their blood for the country and the king and that only I consider the best definition of Swarga, Bahisht or Heaven. I am sure there is no power in the world, which could shatter Rajputs in the past and if they blend together, they are as strong as steel. They are unfortunately divided in two parts and two camps.

Emperor Akbar and some of the wise Maharajas had foreseen this question and they tried to keep religion aloof from the caste, culture and civilisation and carried out this stupendous task wisely;

but their experiment, sacrifice and sagacity failed against the conservatism of both the communities and more blood of the people was shed than on the altar of religion in India. We do not find any good that they have done to the country, culture or to their own religion. But what else these shortsighted notions could achieve?

What of Mohamedans; even Marhattas & Jats who are the sons of the same soil and who are all Hindus were also fighting among themselves. What good did they do to the country, Hindus and Hinduism? I presume India as a whole and Rajputana particularly suffered more from their depredations in one century than from Islam in ten centuries. The demon never comes from outside but it haunts ones own heart and it is absurd to watch it, outside, taking the lamp in the hand.

Rajputs in the 18th century also, in those troublous times never harmed anyone. The Rajputs and specially the Kachwahas rather helped the Marhattas and the Jats, when they were in their cradle, but what gain they derived from them will not be hidden from these pages. In the end of the 18th century the Rajputs were in their difficult plight, but the advent of Pax-Britannica saved them from utter ruin.

In the time of mutiny and the world war also the Rajputs rendered meritorious services to the British Empire to repay their debt and they are as unostentatious, unassuming and strong today as they were 1000 years before. They know how to deal with the enemy help their friends serve loyally their sovereign and rule beneficently their subjects.



RAO BAHADUR THAKUR NARENDRA SINGH,
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JAIPUR STATE.

The Brief History of Jaipur.

The Kachwahas, who have been exercising sovereignty over Jaipur, or the ancient Dhundhar, are one of the most prominent and distinguished clans of the Kshatriyas. They can legitimately boast of a brilliant and unbroken record of glorious military achievements, governmental organisation and personal heroism, that shine splendidly through the pages of the ancient and modern history of India. To attempt a historical survey of such a distinguished and eminent clan of heroes, even though briefly, is not an easy task, particularly when we find that the origin and early history of it, as of any other important clan of the Rajputs, lies shrouded in the hoary past and is interwoven into a series of romance. To try to find out something definite about the chequered and romantic, though inspiring history of the Kachwahas, one has to follow them in the course of their migration from place to place, when they shifted their territories and governments from one part of the motherland to the other, till wise, brave and sagacious rulers belonging to this dynasty conquered a portion of the present province of Rajputana called Dhundhar and settled permanently there. This Dhundhar has gradually developed

and grown into the modern state of Jaipur, which continues to be administered and ruled by the scions of the same illustrious Kachwaha clan even to this day.

We find the name of this land in so remote a period as that of the Mahabharat. It was here that the Great Pandavas with their beautiful and wise queen Draupadi passed one year of concealment (Agyatwas) in the court of Matsyaraj in the guise of menial servants. This is the place where the vicious Kichak with his hundred kinsmen was killed by the great warrior Bhimsen. -In Virat, on the last day of concealment, Maharaja Duryodhan with his mighty army attacked Virat, king of Matsya Desh and was defeated badly by Arjun. Here the nuptials of Princess Uttara of Virat Raj with Abhimanyu, the heir-apparent of the Pandavas and the nephew of Shri Krishna were performed on the eve of the Great War of the Mahabharat.

This Virat, the capital of Matsya Raj, is the Bairat of the present day which is situated in the Torawati Nizamat. In the time of Asoka, Virat was in flourishing condition. Chinese travellers have also mentioned it in their travels and there has been found a famous Edict of Asoka here.

The Kachwahas are the descendants of Kush, the eldest son of Shri Ramchandraj, and they therefore belong to the Solar race. From their original home at Ayodhya they migrated to Sakit and then to Rohatas, on the bank of River Sone. In their subsequent marches and migrations, they established themselves at Gwalior and Narwar. One brave ruler of this dynasty, Toraman, the intrepid Kachawaha general of Gopal Rai, ruling in Central India, defeated Devnag of the Nagvamsha and established his own State in that part with his

capital at Sihonia, situated near the present site of the Gwalior fort, in the beginning of the 3rd century A. D. (*Romance of the fort of Gwalior by Hem Chandra Rai, M. A. page 2* and Tod also considers the time of the Kachwaha conquest to be 351 Sammat which comes to the same.)

One of the descendants of Toraman was the reputed Maharaja Soor Singh, who is said to have founded the fort of Gwalior after the name of an ascetic Gwalpal whose benedictions are related to have cured a fatal disease of Soor Singh. The legend goes that Maharaja Soor Singh stricken with leprosy, once lost his way in the jungle when on a hunting excursion. Deserted by his followers and overcome by thirst and fatigue, he was on the point of collapsing, when a venerable saint (Yogi) providentially emerged on the scene for his help. The said Yogi pointed out a spring under a tree close by, where the Maharaja quenched his thirst. The efficacious water of the spring not only relieved Soor Singh of his accidental affliction, but freed him also from the incurable disease, which disappeared as soon as he took a bath in the spring according to the instructions of the wonder-working Sadhu. The Maharaja, out of gratitude for his benefactor, widened the spring and erected a fort near it. The saint also prophesied that the family of Maharaja Soor Singh shall continue to enjoy possession and rule of the place as long as they would have 'Pal' as their patronymic. The fort was called Gwalior after the name of the same Gwalpal, and the tank which the Maharaja constructed was named Suraj Kund. It is still in existence in the fort of Gwalior (*Romance of the fort of Gwalior by Hem Chandra Rai, M. A. pages 2 to 5*).

As related above the Kachwahas of Gwalior and Narwar were very powerful. They have left inscriptions and temples of their time as monuments of their predominance and grandeur. They ruled for a long time and multiplied. One branch settled in the same area while another migrated towards Amber and a third ruled at Dubkund. Thus the Kachwaha clan like the big banian their family tree shot forth its branches far and wide.

Sasbahu temple in the Gwalior fort and the Dubkund Jain temple in the Gwalior territory seventy-six miles south-west of Gwalior city mark the zenith of their glory and power.

Gwalior and Narwar area, for a long time the seat of the Kachwaha clan, is the famous 'Nishadha' country of Raja Nal of Mahabharat fame, as also the scene of the Poet Bhavbhuties' Drama, "Malti-Madhav".

Maharaja Nal founded the famous fort of Narwar (Nalwar or Nalpur) between 950 & 1000 Sammat (893 and 943 A. D.). Dhola succeeded his father and married Marooni a beautiful princess about whom many songs and ballads are sung by the bards and Rajput ladies. Dhola is the ideal of a husband for Rajput ladies of every clan. It is said that Marooni was either the daughter of Budhsingh Bhati or that of the Raja Pingal Rai of Pungal. We are inclined to believe in the authenticity of the latter version as in that time Pungal and the surrounding territory were ruled by the Pramaras. Kushal-labh the court poet of Rawal Har-Raj of Jaisalmeer wrote about 1618 Sammat the following couplet which corroborates this version:—

मा ऊमादे देवही, नानो सामेंत सीह ।

पिंगल राय पमाररी, कुमरी मारवणीह ॥

(Marooni's mother was Umade Deori, Uma's father was Sanwat Singh and the father of the Princess Marooni was Pingal Rai Pramar) (*Dhola-Mar-Ra-Doh* by Ram Singh M. A., Director of Education, Bikanair State Page 31).

Lakshman was the son of Dhola and Vajradama succeeded his father Lakshman who was the most powerful ruler of this line. He seized the fort of Gwalior (as probably it had been lost from the Kachwahas in those days when land changed hands too often in the declining days of the Pratihara Empire of Kanauj). He established his power there about 977 A. D. (J. R. A. S. Bengal XXXI P. 393). He is called therein Maharaja Dhiraj and was probably an independent sovereign (*R. B. Gauri Shankar Ojha's Tod* page 371. *Keilhorn's Genealogies in E. I. VIII and History of Medieval India* by C. V. Vaidya P. 304 Vol. iii).

Mangal Raj the son of Vajradama remained at Gwalior. The descendants of his brother Sumitra moved further west towards Dhondhar (Amber or Jaipur). In the line of Sumitra five Rajas Madhu-bramha, Kahan, Devaneek, Esharsingh and Sodh Dev ruled near Gwalior in the same region and Sodh Dev's son, Duleh Raiji (Durlabha Rai) conquered Dausa from the Bargujars and his line settled in Dhondhar, which now hold the States of Amber, Alwar and Kashmeer and the rulers of the principalities of Lahar, Machand, Rampur etc. are also the scions of the same-line (*Tod* by R. B. Gaurishankerji Ojha Page 372).

Kirti Raja succeeded his father Mangal Raja the brother of Sumitra at Gwalior and according to Ojhaji he defeated the famous

Bhoj Pramar King of Malwa. Kirti Raja (alias Nandpal) a contemporary of Sultan Mahmood of Gazni with the help of his brother princes Arjun Kachwaha the ruler of Dubkund and son of Yuva Raja and Vidyadhar the crown-prince of Ganda Chandel of Kalinjar asked first Rajyapal Pratihar, the King of Kanauj to stand against Mahmood. They were ready to help him, but the Pratihar King disregarded the request and surrendered himself to Mahmood. On hearing of the cowardice of a brother prince, Kirti Raja attacked Kanauj with the help of the recently formed entente. Rajyapal was killed by the arrow of the famous hero Arjun Kachwaha of Dub Kund.

मी विद्याधर देव काव्यनिस्त, श्री राज्यपाले हठात् ।

कंठारिचन्द्रिद नेक वारण निहर्वैत्त्वा महत्त्याहवे ॥

(*Ep. Ind. II page 237, C. V. Vaidya's History of mediaeval India Vol. III P. 180*). There are two inscriptions of the Dub Kund Kachwahas which give interesting account of their prowess (*I. A. XIV Page 10 & E. I. 11 page 293*).

Upon this interference of the two Kachwaha princes who defeated and killed his friend and protege, Mahmood Gazni fumed with rage and laid seige to Gwalior (*in Hijri 413, Sammat 1078 A. D. 1021 Ojhaji's Tod page 372*). But he was not so successful there as he had been in other parts of India.

This shows that the Kachwahas were the Rajputs who so bravely not only stood against Mahmood but killed his friend Rajyapal. Had the latter also stood aloof and waited for the arrival of the central Indian Kings the History of India would have been written in a different way. Abhimanyu and his father Arjun of Dubkund were as brave as there namesakes of Mahabharat fame; about

Abhimanyu's archery and skill in horsemanship Bhoj Maharaja of Malwa has spoken in eulogistic terms which will be found in the following text of the Dub Kund inscription.

यस्यात्त्यद्भुत वाह वाह नमहा, शस्त्रयोगादिषु ।

प्रावीर्यं प्रविकरितं पृथुमति श्री भोज पृथ्वीभुजा ॥

*C. V. Vaidya's History of Mediæval India Vol. III P. 305.
Dubkund Inscription E. I. III.*

Kirti Raja's son was Mool Dev alias Trilokya-Mall and Bhuwanpala

His son was Devapala alias Aparajit.

His sons were Padampal and Suryapal.

Padampal presumably died issueless so Mahipal succeeded him on the gaddi; he was the son of Deopal's second son Suryapal. Mahipal alias Prithipal and Bhuvnaikyamal was a great builder. Padampal commenced building the famous Sasbahu's temple in the fort of Gwalior which was completed by his adopted son Mahipal in Sammat 1150. A. D. 1093 and dedicated to the deity, Padamnath.

His son Tribhuvanpal, was alive in Sammat 1161 A. D. 1104.

Vijoypal succeeded him. An inscription of Sammat 1190 A. D. 1133 of his time has been also found.

Surpal his son was present in Sammat 1212 A. D. 1155, and his son Anangpal was present in the same year 1212 Sammat 1155 A. D. when he was called as Kanwar.

Up to the time of Anangpal the account of these rulers in chronological order is traced from inscriptions (*R. B. Gauriskankerji*

Ojha's Tod pages 372-373 and the History of Mediaeval Hindu India Vol. III page 305).

Ojhaji says that Kachwahas, it seems, ruled over Gwalior after Anangpal also. Solankhpal fought against Sahabuddin Gori in Hejri 592, Sammat 1253, A. D. 1196.

It is interesting to note that as Kirti Raja (Nandpal) and Arjun the Kachwaha rulers had fought very bravely against Mahmood Gazni and his Satrap Rajyapal Pratihara and volunteered against first Mohammedan onslaught, so Solankhpal also stood against Sahabuddin Gori.

Tabakat-i-Nasiri and Farishta say that the Sultan put charge of the Gwalior expedition in the hands of Bahauddin Tugral and returned to Gazni. For full one year he besieged the fort but he could not capture it. But at last the rations were exhausted and seeing no remedy the Raja handed over the fort to Kutubuddin Aybak. It shows that up to A. D. 1196 the Kachwahas were the masters of Gwalior. (*R. B. Gaurishankerji Ojha's Tod P. 373*).

After the fall of Gwalior even the Kachwaha power was not extinct in that part. Like the Kachwahas of Dhundhar (Amber side) they ruled over Narwar fort. An inscription of Sammat 1177 found at Narwar shows that Gagansingh was the ruler of Narwar. Sarad Singh was his son and had Veer Singh as his son from his Rani Lakshmi Devi. He was ruling in the said Sammat (*R. B. Gaurishankerji Ojha's Tod Page 375*) Those Rajas were known as Param-Bhattarak, Maharaja Dhiraj and Parameshwar. Five Rajas from Veer Singh to Ganpati are supposed to be Kachwahas.

Malay Varm Dev's coins from 1280 to 1290 Sammat are also available.

Chahad Dev who presumably succeeded Malayvaram Dev was a powerful ruler of his time. Tabaqat i-Nasire says that this Jahad Dev (Chahad Dev) was the most powerful ruler in Malwa in those times. He had with him 5000 horse and 200000 foot soldiers. In the time of Sultan Shamasuddin Altamash in A.D. 1234 a big force was sent under his famous General Malik Nasiruddin to Kalinjer. Chahad Dev attacked it and utterly defeated him. The author of the said book himself heard from Malik Nasiruddin that the Rajpoots fell upon him like wolves upon a herd of sheep and he was incapable of withstanding the onslaught. The Sultan again attacked Narwar but it was not found whether he could subdue it or not. The coins of this Raja are available up to Sammat 1311 (A. D. 1254). His son was Nrivarma. His son Asalla Dev was present in the year 1270 A. D. His son was Gopal, whom the Chandel Raja Veer Verma of Mahoba attacked and defeated in A.D. 1280. His son was Ganpati who captured Kirtigiri (Devgarh) near the Betwa river. Two inscriptions of the year A. D. 1291 and 1298 of his time with some coins are also available. It seems that Sultan Sikandar Lodi annexed Narwar for sometime. Again Humayon granted it to Raja Ashkaranji the son of Maharaja Prithirajaji of Amber. (*Tod of R. B. Gaurishanker Ojha Page 76*).

The Kachwahas of Narwar rendered meritorious services to the Moghul Emperors and they got good Mansabs and honour from time to time. Raja Jagat Singhji of Narwar was the contemporary of Mirza Raja Jaisinghji. In the month of March 1665 he fought

under Mirza Rajaji in the sieze of the famous fort of Purandar in Deccan. Raja Gajsinghji of Narwar was one of the famous rulers of his time, in the last days of Aurangzeb. He helped the unfortunate Prince Azam in the bloody battle of Jajav against Prince Alam (Bahadur Shah). But on the former's defeat and death he fell into disfavour with the Emperor. He was sent against Nizamul-Mulk by the Sayyads, the King makers, with Alam-Ali, their nephew, Diler Khan and the Maha Raoji Bheemsinghji of Kotah. A bloody battle ensued on the banks of the Narbada where all the four were killed, fighting heroically in the encounter.

The Kachwahas of Narwar ruled successfully till the end of the 18th century. At last Scindhia wrested Narwar from this line.

Now in Jaipur the last scion of this line Raja Kishansinghji and Jawansinghji who even this day are called by the title of Rajaji of Narwar, are getting some Kansa allowance for their maintenance from the State.

Mangal Raja's brother Sumitra as told above was the founder of the Dhundhar (Amber or Jaipur) line of the Kachwahas. Up to Maharaja Pajjon Rajji (the brother-in-law and contemporary of Prithviraj Chauhan) Madhu-Bramha, Kahan, Esharsingh, Sodh Dev, Duleh-Rai (Durlabh Rai) Kakilji, Hanuji, Janhadji and Pajjonji succeeded from father to son (*R. B. Gaurishankerji Ojha's Tod page 373—374*).

Very little is known about the history of Jaipur as well as that of other States in Rajputana down to the 17th century. In the absence of old coins and stone inscriptions, the authenticity of what

has been gleaned from other sources is doubtful. Historians have had to rely upon Khiant books or bardic literature e. g. Prithvi Raj Raso; but the details given therein are so much encrusted with the bard's personal feelings of hatred and loyalty, party prejudices and politics, that all attempts to find the truth have so far ended in failure.

The spade of the excavator and the acumen of research scholars have now begun to tackle the old mounds and the heaps of ancient records in the possession of the Jaipur Durbar, and it is expected that new light will be thrown on this dark period of Jaipur History.

To my mind it appears, that as the bards made use of Anand Sambats, which is 28 years behind the Christian era, and subsequently the Anand Sambats were changed into Vikram Sambats which is 57 years in advance of the Christian era—the change of Sambats in the annals of Amber, involving an increase of 85 years, occurred during the period occupied by the reigns of Malaisiji and his successors down to Joonsiji. I hope historical research by eminent authorities on these lines will yield interesting results. Here is no time and place to tackle this knotty problem, in this brief outline.

As has been told above the Kachwahas (the descendants of Maharaja Sumitra) Migrated from Gwalior side to the present Jaipur State. Dulah Raiji (Durlabh Raj) was the heir-apparent of Maharaj Sodh Devji. He was the sixth descendant of Sumitra. Kunwar Duleh Raiji was married to Kum Kum Devi the Chauhan Princess of Moran (the Raos of Khawa and Diggo are in this family). She was the daughter of Salar Singh and some khiants say of Ralan Singh. With the permission of his father, Duleh Raiji wrote to his father-in-law

to suggest some place which he might inhabit and subjugate. Ralansingh Chauhan asked him to come and conquer Dausa, half of which belonged to himself which would be gladly presented to him and other half was under the sway of the Badgujars of Deoti who were on hostile terms which the Chauhans, so that part also would be subjugated. Duleh Raiji attacked Dausa the principality of Bargujars of Deoti; and with the help of the Chauhans got its possession. Ralan Singh gladly gave away his own portion also to his son-inlaw as a present as promised and the Kachwahas of this line permently left Central India and settled in this part in Sammat 1125 A. D. 1068 (vide Ojhaji's Tod and Pundit Chandra Shekhar Suklas Book Sangam).

After the defeat of the Bargujars the Kachwahas tried to subjugate the 'Meenas' of Bhandarez, Manchi (Jamua-ka-Ramgarh) and the neighbourhood of Jaipur. Duleh Raiji had a large number of followers with him and the land in Dausa did not suffice for their maintenance. He hankered after more land. The invasions of Mahmood of Ghazni had swept away the Central power and loot and rapine were raging in Dhoondhar. The rot had begun at Delhi and there was none to stem it in this part of the country. In the absence of stable Government, life and property were unsafe and the 'Meenas' of this tract disturbed trade and endangered peace and prosperity. They had strongholds built on inaccessible hillocks, sheltered by deep ravines. Many lawless tribes viz Meenas, Jats and Rajpoots of Gora, Mohils and Sankhala origin were inhabting in this big tract from times immemorial and there were scores of groups (Ganas) divided into small Republics, which when the central authority was strong gave tribute to the overlord, but under weak rulers became lawless. Its jungles and strategical positions, in this Matsyadesh had ever been a thorn in

the side of even Duryodhan of Mahabharat time. His powerful General Susharma never succeeded in subjugating this tract and Duryodhan himself had to supervise the expedition personally. It was so safe a place for the Pandvas that they spent the whole of their difficult time here and even the Emperor of India could not lay his hands upon them while they remained so near there. Raja Beesal Dev Chauhan was also very much enraged with the Marauders at that locality at these acts of their brigandage. He kept a constant watch from the high Dhond mound of Jobner situated in the centre of this locality and annihilated each and every 'Mewasa' searching for them (मूसा मूसा कर) from one corner to the other. Thus the name of this District was changed into Dhondhar (डूण्डार) from Matsya Desh. As the Badgujars of Deoti and Dausa were the friends of the 'Meenas' and their neighbours the Chauhans of Moran were their antagonists the differences widened and allowed a passage, straight and clear, for Kachwaha ambition to the mounts of glory.

The 'Meenas' of Radh and Kundala attacked the Kachwahs at Manchi where though at first Duleh Raiji was wounded and put to heavy loss, the 'Meenas' were ultimately routed. To commemorate this victory the Maharaja built the temple of the chief Deity Jamua Mataji in Manch. After this Duleh Raiji killed Chanda Meena of Khoh and Jhota Meena of Jhotwara and annexed Khoh, Getor and Jhotwara in the neighbourhood of Amber, and laid the foundation of his kingdom in Dhundhar. Maharaja heard that some Deccan prince had marched upon Gwalior. He proceeded with his followers to help his Kinsman and was killed there. Duleh Raiji had two sons. The progeny of the younger son Bikalji settled near their original home in Gwalior in the

Kachwaha Ghar at Lahar, Machand, Rampura etc. and the elder son Kakilji succeeded his father in Dhundhar.

His eldest son Hanuji succeeded him and Jamawat Ralanot Kachwaha sub-clans had their origin from his two younger sons. The fourth son Delanji had gone to Orrisa where there are a few States in that part where his descendants are known as Delhanot Kachwahas.

Janad Devji succeeded Hanuji. He had five sons and all those five brothers were just like five Pandav brothers of Mahabharat. His eldest son Pajjon Raiji succeeded him and was killed in the bloody battle of Kannouj fighting on the side of the King Prithvi Raj Chauhan of Delhi his brother-in-law, in Anand A. D. 1185, (*Vide mediaeval Hindu Inaia Vol. III page 326 by C. V. Vaidya*).

His four younger brothers Palanji, Jaitsiji, Kanhiji and Pichianji were also as brave as their eldest brother Maharaj Pajjonji. He also had five sons viz Malasiji, Balbhadraji, Vishvanathji, Bheemji and Lakhamsinghji. It is remarkable that at Kannouj not only Maharaja Pajjon Raiji, the hero of 64 battles was killed fighting to the last, but his brothers Palanji and Jaitsiji, Kanhiji and Pichianji and three Sons Balbhadraji, Vishvanathji and Bheemji were also gathered to their fathers on the bloody battle field. The eldest son Malaisiji also was seriously wounded and was discovered in a heap of the slain. Kachwaha princes have produced scores of best generals of the world but we are proud to say that Pajjon Raiji's position in this galaxy is the highest and there were undoubtedly few warriors and knights in the world of his type.

Among the successors of Duleh Rai the most well-known name is that of Pajjun, brother-in-law of Prithviraj Chohan, whose name has been immortalised in Prithviraj Rasau of Chand. The Kachwahas had, by this time, established their government at Amber which was founded by Maharaja Kakilji. Pajjunraiji was one of the bravest and most trusty Samants of Prithviraj and fought with dauntless courage under the banner of the Chohan King of Delhi. His name shines in Prithviraj's struggle against Mohammad Ghorī, whom he is reported to have captured alive. But the most heroic exploit which shed lustre round his illustrious name was his determined fight against the Gahadawal followers of Jai Chand of Kanauj who gave chase to Prithviraj when he galloped off with his Gahadwal rival's daughter, Sanyogita, after the great Swayambar held at Kanauj. Pajjunraiji defended the rear of Prithviraj and rained death among the enemies by his determined blows and fierce assaults. It was due to his intrepidity and heroism only that Prithviraj with his future bride could safely reach Delhi. But Maharaja Pajjunraiji and his few followers were left dead in the field fighting to the last man defending the ferry of the river like the Spartan hero Leonidas at Thermopylæ.

Hearing the death of Pajjunraiji, Prithviraj is said to have spoken in the pen of Chand poet in Prithvi Raj Raso:—

आज राँड दिल्ली, आज हूँदा अनाथ ।
आज अदिन पृथिराज, आज साँवत बिन माथ ॥

आज पर दल दल जोर, आज निज दल भ्रम भग्ने ।

आज मही विन कसम, आज मुरजाद उल्लंघे ॥

हिन्दवाण आज दूरीदिली, अब तुरकाणी उच्छ्रविय ।

कूरम पजून मरता थकां, मनहुचाप गुणदुष्टिय ॥

TRANSLATION:—To day (on the death of, Pajjunji) Delhi has become a widow. To-day Dhundhar (Amber State) has been left masterless. The evil stars of my fate have begun to rise all the Samants (chosen warriors) of mine have lost their crest. To-day the enemy has become automatically powerful and my troops have lost their ascendancy. Today the earth has become without a Master and all law and order have been violated, have ended. To-day the Hindu supremacy has broken down in Delhi and the Turkish power is in the ascendancy. It is sure that Kachwaha Pajjun has not died, but the string of my strong bow has been cut off.

The author has written a book 'Veerpuja-Sat-Sahī' (seven hundred sortha couplets in the Rajasthani dialect) which is in the press. He gives as follows 22 sorthas written in honour of Maharaja Pajjun Raiji when he was killed fighting in the battle of Kanauj.

चाह्यो चढ चहुवाण, पाह्यो पण प्रथिराज पज ।

हाह्यो पत हिन्दवाण, घाह्यो कनवज घावघिर ॥ १ ॥

कुनणापुर कनवज, सज्जसुरंगो संभरी ।

कीरत राखण कज्ज, वज्ज जेम वसुदेव सुत ॥ २ ॥

आणी भीषम ऐम, हेम वरण कन्या हरष ।

तातो कूरम तेम, जेम जीतल्यायो जरो ॥ ३ ॥

पजधारां पजवन्न, रज रज विखरयो राक्ष रूप ।

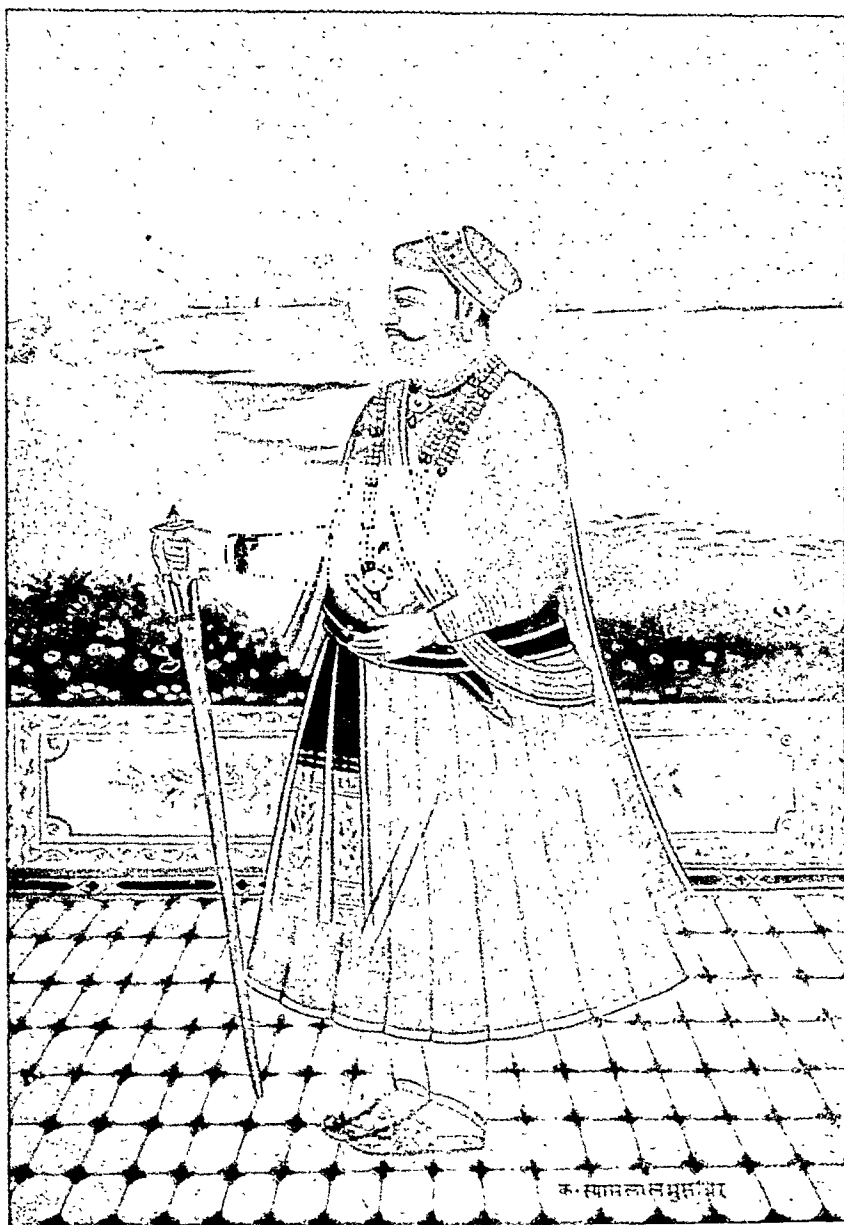
तज तन मोह तदन्न, साखीणां कज सीशदे ॥ ४ ॥

पांच बार प्रथिराज, सार वजा जय सैपवी ।
 कार रखण रै काज, भार हरयो भारथ भुजां ॥ ५ ॥
 च्यार बार चूड़ीह, गोरी गोरी बाहियां ।
 रंग लाखां रुड़ीह, पधराई पतशाह हथ ॥ ६ ॥
 कमधज भइ कनवज्ज, लड़ पैलां ललकारियां ।
 संभरि खइ भइ सज्ज, झड़पडिया झलझल ॥ ७ ॥
 डारयो कमधां डाव, पकडण रो प्रथिराज पज ।
 राठोबी सह राव, कुमलाया पत कारसौ ॥ ८ ॥
 सूता सह सांवन्त, रण लड़ लोभी जीवरा ।
 जिय बिच हद जाणन्त, भूडो राठोबी भगत ॥ ९ ॥
 आमैरो अवनाड, पैज ठाड़ कह पजवन ।
 आयर भुजवल आइ, राजा रांणी राइलख ॥ १० ॥
 घण घमसाणां घांण, तीखी मूँछां ताणतद ।
 अरक तणी मो आंण, पहुँचाऊं प्रथिराज पथ ॥ ११ ॥
 आओ रुप अडिसल्ल, रावत जाडो राइ अइ ।
 ठाडो ठाकर ठल्ल, गाडो गह भरियो गुड्यो ॥ १२ ॥
 दलां पांगलो राव, जयचंद कमधज जंग जच ।
 वण कूरम वणराव, दलां पांगलो कीध दल ॥ १३ ॥
 हेकल भीषम हाथ, हरल्यायो कन्या हरष ।
 कन्या काशीनाथ, जिम जांणो संजोगता ॥ १४ ॥
 अभमन जिमभइ ऐक, जंगराठोड पाठांण जुड़ ।
 टिकियो कूरम टेक, सिटियो जयचन्द सांपरत ॥ १५ ॥
 संखोदर दल साथ, भूप सुशर्मा जिम भिड्यो ।
 पजवन जिम सुत पाथ, ऐकल आहव आइन्यो ॥ १६ ॥

सतर सेना साथ, ले पोढ्यो लंकाल लग ।
 भल भल मिड भाराथ, पुरजो पुरजो खिर पढ्यो ॥१७॥
 पहुँचायर पृथिराज, जोगणपुर संजोगता ।
 वीर हूँत वड काज, बिरक्त्यो व्यावर बीनयी ॥१८॥
 संभर राव सुजाण, मणधोखो मान्यो मरद ।
 कथियो मूम कवाण, गुण कूरमगिरतां गई ॥१९॥
 कूरम खपतां काज, जोगणपुर जोगणजसी ।
 धारज कुलसँ आज, दिह्री दगोज देखियो ॥२०॥
 हथलेवारै हाथ, शीश तिलक सिन्दूर शुभ ।
 संभर रै धण साथ, काम दीध कूरम रगत ॥२१॥
 कैवर मलय जस काज, तिल तिल घायल तनहुओ ।
 आहर कीरत आज, खँगै नरियन्द दाखवी ॥२२॥

After Maharaja Pajjunraiji Dhundhar again lapses into obscurity; and no event of importance is recorded during this period. The Kachwahas were multiplying rapidly and several sub-clans sprang from them. The Narukas (of Alwar, Uniara and Lawa) and the Shekhawats, another big clan of the Kachwahas, took their origin from Maharaja Udaikaranji; but the biggest sub-division took place in the time of Maharaja Prithvirajji from whom dates the origin of twelve Kotris.

Maharaja Prithvirajji had 12 sons to whom and to their sons he assigned in perpetuity Jagirs called the Bara Kotris. Some of the descendants still hold the estates, which have continued in their dynasty since the days of Prithvirajji. Raja Jagmalji, son of Prithvirajji



MAHARAJA SHREE PRITHVIRAJ JI.

and father of Rao Khangarji founded his Kothri at Jobner in 1554 A. D. Rao Khangarji was the founder of the famous clan of Khangarots which is one of the biggest clans enjoying the largest number of Tazimi Thikanas in Jaipur. Jagmalji's younger son Ramchandrajji migrated from Jobner and established his kingdom near Sialkot and founded Jammu after the name of the goddess Jamua the tutelary deity of the Kachwahas.

Maharaja Prithvirajji took prominent part in the battle of Kanwah or Sikri against Babar. He was an intrepid member of the Rajput Confederacy the head of which was Rana Sanga whose sister he married and with whom Rana Sanga sought protection in the fratricidal trouble between him and his brother. The Rajputs fought with their usual bravery and fearless courage but luck was against them and the Confederacy was dissolved after suffering defeat at the hands of Babar. This shows that the Kachwahas bravely resisted the influx of foreigners. They were inferior to none in sacrificing their men and money at the altar of the Motherland to keep her free from foreign domination. It was only when they saw that further resistance was not only undiplomatic but impossible that the rulers of Amber accepted the Moghuls as their overlords with almost all of the Rajput nobility and once they had given their word of honour, they adhered to it steadfastly and continued to serve the interests of the Imperial Court at Delhi with unexampled sincerity which is a predominant and outstanding characteristic of the Kachwahas. Maharajas Bharmalji, Bhagwantdassji, Mansinghji,

Jagatsinghji, Bhaosinghji, Mirza Raja Jaisinghji, Ramsinghji, Bishansinghji and Sawai Jaisinghji etc....., and scions of the same parental stock viz. Raisalji of Khandela, Lunkaranji of Manoharpur, Raja Jagannathji of Toda Bhim and Rao Khangarji, Jaitsinghji and Bhoj Rajji of Jobner and Naraina proved always faithful to their liege-lord and fought many a battle in the cause of their master, even when the Princes of the royal blood and Mohamedan generals betrayed the confidence of their Royal Masters. Their victorious swords reached the snowy peaks of the Hindu Kush, the far off lands of Samarkand and Bukhara, swamps of Assam and Kamroop and the rugged parts of the distant Deccan. There was not a single battle-field in those days, where the Amber-sirohi (sword) was not victorious.

That the Maharajas of Amber and Jaipur had always been the chief mast of the vessel of the Moghul Empire can best be illustrated by the following lines of the great Hindi poet Bhushan:—

अकबर पायो भगवंत के तनै सो मान, बहुरि जगतसिंह महामरदाने सों ।
 'भूषन' यों पायो जहांगीर महासिंह जू सों, शाहजहां पायो जयसिंह जगजाने सों ॥
 अरव औरंगजेब पायो रामसिंह जू सों, औरौ दिन दिन पै हैं कूरम के माने सों ।
 केते राव राजा मान पावैं पात साहन सों, पावे पातसाह मान मान के घराने सों ॥

TRANSLATION:—Akbar received greatness from Man Singh, the son of Bhagwant then again from the manly Jagat Singh. Bhushan says, Jahangir got it from Maha Singh and Shahjehan from the world renowned Jai Singh. Now Aurangzeb has received honour from Ram Singh and will continuously get from the dynasty of Kachwahas. Other Rajas and princes receive honours from the Emperors, while the Emperors receive honour and greatness from the House of Man Singh.

The Kachwahas and the Moghul Emperor Akbar and Bharmal.

When Akbar ascended the throne of Delhi and assumed the royal insignia, Amber was ruled by Bharmalji, who was the first Rajput Prince to enter into a friendly alliance with the Mogul Emperor. On the death of Humayun, when the whole of India was in a state of disturbance and turmoil, one of Sher Shah's slaves, finding a favourable opportunity, raised the standard of rebellion and laid siege to Narnaul, which at that time was looked after by Majnu Khan a tributary of the Moghul Emperors. Majnu Khan and Bharmalji were friends, and through the good offices of the latter a compromise was made between the besieger and the besieged. It was through Majnu Khan that Raja Bharmalji was introduced to the Moghul Court. Akbar at once sent for him and received him with all the honour, befitting such a distinguished guest. While he was staying at Delhi, an accident occurred which greatly impressed Akbar with the pluck and courage of the Rajah. One day Akbar was seated on a mad elephant which was so furious that people ran away at the very sight of the animal. But when it approached the Kachawaha Prince and his retinue they did not betray the least sign of fear.

or hesitation. At this the Emperor felt a great longing to keep the Rajput Prince always connected with the Moghul Court.

When in 1558 Akbar was going on a pilgrimage to the shrine of Khwaja Muinuddin Chishti at Ajmere, Chagta Khan informed the Emperor that almost all the roads that lay through the hills had been closed by Rajah Bhar Malji as a measure against Mirza Shirfudin, Subahdar of Malwa, who had laid siege to Amber. Rajah Bhar Malji had four brothers viz. Puran Mal, Rupsi, Askaran and Jag Mal (*Vide* Akbarnama). Puran Mal, was older than Bhar Mal. His son wanted to rule over Amber. It was, therefore, in his interest that Shirfuddin led an army against Amber, put into imprisonment Jagan Nath, the son of Bhar Mal, Raj Singh, the son of Askaran and Khangar, the son of Jag Mal, who is the founder of Jobner-family. Akbar sent for Rajah Bhar Malji and when the latter arrived at Sanganiir, he was most hospitably received.

Rajah Bhar Malji was made a Mansabdar of 5 thousand and his son Rajah Bhagwant Dassji and grand-son Kanwar Man Singhji accompanied the Emperor to Agra. Rajah Bhar Malji had several sons, but of all those only Bhagwant Dassji, Jagan Nathji, Silodhiji remained attached to the Moghul Court.



MAHARAJA SHREE MANSINGH JI.

Raja Bhagwant Dassji 1547-1590 and Maharaja Mansinghji 1590-1615.

It was through the efforts of Rajah Bhagwant Dassji alone that the Rana of Idar agreed to submit to the Emperor and his son Amar Singh accompanied Rajah Bhagwant Dassji to the Moghul Court. In 1585 Rajah Bhagwant Dassji also was made the Mansabdar of 5 thousand and was appointed the Subahdar of Zabulistan.

In fact, Maharaja Man Singhji was considered as the most brilliant jewel of the nine gems of Akbar's Court. He was the greatest soldier of his time, had none to equal him on the battlefield and few to match him in generalship. He was at all times ready to sacrifice even his own life for the Emperor's sake, as he had shown on many battlefields, where he had given full display of his matchless valour and generalship. The fame of Man Singhji's heroism and victories spread from Herat to the Brahmaputra on the one side and from Kashmir to the Narbada on the other.

In 1572, when the Emperor proceeded to conquer Gujerat, he took with him Rajah Bhagwan Dasji and Kanwar Man Singhji.

When the party reached Disa near Sirohi, at a distance of 20 miles from Patan, they received the news that Sher Khan Fauladi was going to Idar with his family and army. Thereupon the Emperor commanded Kanwar Man Singhji with an army to pursue him. Akbar could hardly reach Patan, when Kanwar Man Singhji laden with booty met him after defeating the Afghans. (*vide* Elliot and Dowson Vol. 5, page 342). Thus with the help of Bhagwan Dassji and Man Singhji both Surat and Gujerat were conquered.

In the 18th Regnal year, the Emperor sent Kunwar Man Singhji to Dungarpur through Idar, where the ruling Prince with other neighbouring Rajahs had raised the standard of rebellion. Man Singhji soon quelled the revolt, and after all these Rajahs had submitted to the Emperor, he went to Agra passing through Udaipur.

Kanwar Man Singhji had not been long at Agra, when he was sent by the Emperor against Maharana Pratap, to attack him in his hilly country, where he had taken shelter after the fall of Chitore. Here too Kanwar Man Singhji's army met with brilliant success.

Many baseless and false stories have been concocted by some historians regarding this warfare. The Maharajas of Amber have been accused of creating impediments and obstacles in the way of Maharana Pratap, rather they have been charged with hampering his success.

But it was only by accidental circumstances that the Maharajas of Amber had to go to the Moghul side against the Maharana. It is

the Rajput race alone, which can fight even against its nearest and dearest ones, when by chance it is placed on the opposite side. Being enamoured of the Emperor's human and kingly virtues of head and heart but not fearing his paramount power, the Maharajas were on the most intimate terms with Akbar, and as such they commanded the Moghul army and were always sent on such expeditions as required the presence of the most prudent and trustworthy personages. The Mewar expedition too required a man of no less valour and confidence; it is most interesting to note that without betraying the confidence of the Moghul Emperor reposed in them, the Amber Maharaja at the same time saved Mewar, and its ruler from utter ruin. Mewar was not a more difficult place than Kabul, Kandhar, Bulkh and Bokhara, Bengal and the Deccan for Maharaja Man Singhji who, in spite of the fact that the country was a home of warlike and sturdy people, steered his course most successfully and subdued and curbed the hanghty mountaineers. Such were the far renowned glories of the well-tried sword of the Amber Maharaja. But in spite of their warlike character and enthusiasm, the Maharaja of Amber helped Mewar.

It is a fact that his presence saved Mewar and the Rana from utter ruin. After the battle of Haldighat, they (the Moghul army) did not pursue the Maharana. It was due to the Maharaja that the Moghul army desisted from pillaging Mewar. Maharaja Man Singhji was instrumental in leading Nawab Mirza Abdur Rahim Khan-i-Khanan, the son of the famous Bairam Khan the tutor of Akbar, to take

the side of the Maharana and, when Shahabaz Khan was sent by the Emperor to destroy the Maharana calling Maharaja Man Singhji back, a Kachwaha assaulted and killed Shahbaz Khan at Sherpura on June 16th, 1580 A. D. (*vide Maharani Pratap by Professor Sri Ram Sharma, M.A., M.R.A.S., F.R. Hist. S. page 84 and 98*).

On the occasion of the rebellion raised by the Moghul Sardars in Bengal and Bihar and at the time when Akbar's step-brother, Mirza Hakim, was coming to help the rebels, the arduous task of checking the invader at Attock was entrusted to Kanwar Man Singhji, although upto now the affairs of that province had been conducted by the Mohammedan General Usuf Khan, a man of no less ability. That a faithful Mohammedan officer of high birth was replaced by a Hindu prince at this critical juncture, shows how much confidence the Moghul Emperors reposed in the Amber Royal family specially; it further proves the unique appreciation of the generalship of Man Singhji, although still he was a Kanwar. As soon as Kanwar Man Singhji heard of the siege of Attock he lost no time in marching for its relief, but when he reached the river Indus, the Rajpoot army showed some signs of hesitation to cross the flooded river. Thereupon the Rajput prince reciting the following couplet, was the first to plunge his horse into the water of the river.

सर्वे भूमि गोपाल की या में अटक कहाँ ।

जाके मन में अटक है सोई अटक रहा ॥

TRANSLATION:—All the land belongs to Gopal (Lord Krishna) there is no Attock (impediment in another sense); one who feels some hesitation in his mind can only stop at Attock (he checked).

This desperate action of the prince produced a miraculous effect on the hearts of the soldiers, who, one and all, followed the example of their leader. This is not the only instance, but on many other similar occasions Man Singhji saved the situation, when it was on the verge of being lost, by turning the tables in favour of the Moghuls and snatching the victory from the enemy for the Emperor. History hardly furnishes us with an example of a man of such rare ability and intelligence. Kanwar Man Singhji was just in time to save Attock. As a result of the furious battle that ensued between Man Singhji on one side and Shadman on the other, the latter was killed by Suraj Singhji, the brother of Man Singhji. After this Man Singhji retraced his way to Lahore, whence he was immediately dispatched to Peshawar with instructions to proceed to Kabul. Sultan Murad was already engaged in conducting the siege of Kabul, but the Emperor thinking that the presence of a man of greater ability was necessary, appointed Kanwar Man Singhji at the head of the army. Kabul was conquered and in recognition of his services Man Singhji was permanently placed in charge of the Frontier Provinces. In 1585 Mirza Hakim, the stepbrother of Akbar died and Man Singhji was immediately sent to Kabul where he managed the affairs so skilfully that his presence there was felt no longer essential. Hence leaving the conduct of affairs in charge of his son Jagat Singhji, as his own representative, Man Singhji returned to Rawalpindi with the family of Mirza Hakim, where the Emperor was staying.

Raja Bhagwandassji was the first Governor of Zabulistan, but as he had an attack of insanity, Kanwar Man Singhji was appointed in his stead, who, although he occupied the office hardly for a period

of more than a year, was successful in establishing perfect order throughout the whole country. Even the great Uzbaq, Abdula Khan sent presents to him, and readily entered into an alliance. It was due to the never quenching sword of Man Singhji alone that the Afridis were utterly defeated and routed.

In 1588 the Emperor appointed Man Singhji as the Subedar of Bihar and Bengal, and the same year, when he was going to Kashmir on a trip, the Emperor left the charge of the administration of the Lahore Province in the hands of Rajah Bahgwan Dassji. But such was the decree of God that he did not live long, after reaching such a zenith of fame, five days after his appointment as governor, he breathed his last at Lahore. The Emperor held a Darbar of mourning, and expressed great sorrow at the loss of his Rajput friend, and after sending Maharaja Man Singhji the best Khilat with a horse of high breed adorned with jewelled harness made him a Mansabdar of five thousand. Although the fire of the Moghul rebellion had been quelled at almost all the places in Bihar, still there were visible signs of its smouldering at some places, and it was finally extinguished by Maharaja Man Singhji himself. He crushed the growing power of Maharaja Puran Mal Khandoria of Hazipur and got his brother married to the Raja's daughter. As the climate of Bengal was not congenial to his health, he decided to remain in Bihar and left the affairs of Eastern Bengal in charge of his colleague Syed Khan. While at Bihar he got the fortress of Rohtasgarh repaired, whose big marble gates and tanks still symbolic the glory of Maharaja Man Singhji. This work of repairing Rohtas fort on the River Son was

conducted by Man Singhji with special interest because Rohtas had been the capital of the Kachwaha-princes in former times before they shifted themselves to Gwalior, Narwar and Amber. In this hilly region Maharaja Man Singhji got a palace built for himself. When Man Singhji heard of a rebellion having been raised by the Afghans under Katlu Khan at a place about 25 miles from Jahanabad, he atonce despatched his son Jagat Singhji. As a result of this prompt action, the Afghans soon submitted and signed a treaty, but two years later the Afghans again began to show themselves as a menace in the vicinity of Moghul territory and their audacity had grown to such an extent that they plundered even the temple of Jagannath Puri. This action of theirs greatly annoyed the Rajput Maharaja and although the Moghul general Syed Khan did not join him in his march on account of envy and religious difference, still, single handed as he was, Maharaja Mansinghji inflicted a crushing defeat upon the Afghans in a pitched battle. Thus Man Singhji now found himself master of the whole of Orissa as far as the Sunder Bans on the coast of the Bay of Bengal. Leaving Kunwar Jagat Singhji with an army in charge of the conquered province, Maharaja Mansinghji returned to Bihar with the remaining army and with the intention of governing together both the provinces. He changed the name of the old Raj Mahal into Akbar Nagar and built a strong fort there. On account of a rebellion having been raised, Maharaja Man Singhji marched against Rohatas Garh in 1602 and soon suppressed the rising there. After peace had been restored, the Maharaja returned to Dacca.

In appreciation of his services the Emperor bestowed upon Bhao Singhji, the son of Maharaja Man Singhji, the title of Aik Hazari (Mansabdar of one thousand). Not only this, but Maharaja Man Singhji himself was raised to the position of Mansabdar of seven thousand, which is the highest distinction of honour, ever bestowed by the Moghul Emperor upon any prince. Maharaja Man Singhji was the first Amber ruler on whom the title of Mirza was conferred by the Emperor Akbar and since then it was added before the names of the Maharajas of Amber and Jaipur up to the time of Aurangzeb and his successor.

When Akbar saw that his end was near, he sent for Maharaja Man Singhji and instructed him to remain always attached to Prince Salim and stand by him in time of need.

In 1605, when Prince Salim ascended the throne of Delhi under the title of Jahangir, he again sent Maharaja Man Singhji to Bengal, where the Maharaja did not remain long and after one year came back taking with him the image of the goddess "Shree Shilla Devi Mataji" which may be seen in a temple at Amber. In 1608 he returned to his own capital Amber.

As the Moghul generals could not manage the war-affairs in the Deccan, Jahangir sent Maharaja Man Singhji to the south in 1614, where he breathed his last. Maharaja Man Singhji in addition to being a matchless warrior of his time, was a very polite and enlightend Maharaja. He was a very generous ruler and is often compared

with Karan as has been illustrated in the following couplet of the poet Harnath:—

बलि बोई कीरति लता करण कियौ द्वैपात ।
सींची मान महीपने जव देखी कुम्हिलात ॥

TRANSLATION:—Bali planted the creeper of fame; Karna nourished it and there sprouted two leaves in it, when Man Singh saw it fading, he watered it and kept it growing.

He was a patron of learning and a great builder. Man Mandir and Man Sarowar Ghat at Benaras and Govindji's temple at Brindaban bear testimony to his refined taste in architecture.

Maharaja Bhao Singhji 1615-1621. and Maha Singhji 1615-1617.

After the death of Maharaja Man Singhji, his third son Maharaja Bhao Singhji succeeded him. He was given a Mansab of 5000 by the Moghul Emperor Jahangir. He reigned for about seven years and died in the year 1621. Maharaja Mahasinghji, who had proclaimed himself Raja in the Deccan where he was fighting for the Moghuls, had already died four years earlier.

Mirza Raja Jai Singhji I

1621-1667.

The wise and tolerant policy adopted by Akbar and pursued by his two immediate successors received a setback in the time of the suspicious Aurangzeb, who alienated the sympathies of the Rajputs by his short-sighted policy. But Maharaja Jai Singhji who succeeded to the Amber Gadi in 1621 continued to help the Moghul Empire with traditional chivalry and sincerity.

Hinduism and Islam are two different religions, but they were treated quite impartially in the reigns of Emperors Akbar, Jahangir, and Shahjahan; and with the object that the Moghul standard might fly high, the Rajputs had shed more blood than the Mohammadans. But history bears testimony to the fact that Aurangzeb did see with his own eyes the zenith and the fall of the edifice of the Empire. To conquer Maharashtra was not an easy thing in those times, Shivaji and the Sultanates of the Deccan being firmly bound in a confederacy. The most famous generals *viz*, Mirjumla, Asad Khan, Shaista Khan, Zulfikar Khan and Maharajah Jaswant Singhji fought there for many years, but no progress was made and although several of the Princes of Aurangzeb were sent on the expedition, the Deccan was still a problem

unsolved. Even the old Emperor personally directed the war for 25 years but his success was more nominal than real, and even after the fall of the Sultanates of the Deccan and the death of Shivaji and Shambhaji, the problem stood as on was the first day to begin with. When the old, unsuccessful and repentant Emperor was on his death-bed, Santa Ghor Pare and Dhanna Jadav were plundering the big Delhi army, which was no more effective than the shadow of Napoleon's army, when it was returning from Moscow. It was in the true sense of the word, like an elephant-carcass.

Sir Jadunath Sircar writes in his work on Aurangzeb, "Jai Singh's career had been one of undimmed brilliancy from the day when he, an orphan of 12, had received his first appointment in the Moghul Army. Since then he had fought under the Imperial banner in every part of the empire, from Balkh in Central Asia to Bijapur in the Deccan, from Qandhar in the West to Mungyr in the East. In diplomacy he had attained to a success surpassing even his victories in the field. A man of infinite tact and patience, and adept in the ceremonious courtesy of the Muslims, a master of Turkish and Persian, he was an ideal leader of the composite army of Afghans and Turks, Rajputs and Hindustanis, that followed the crescent banner of the sovereign of Delhi."

Like his predecessors Aurangzeb was greatly troubled by the situation in the Deccan. In his father's life time when Aurangzeb was appointed the Viceroy of the Deccan he had nearly incorporated the two remaining Muslim kingdoms of the Deccan, Golconda and Bijapur, but Shahjahan's intervention as a result of the intrigues of

Aurangzeb's enemies at the Court prevented him from bringing about the total extinction of these States.

The Deccan-problem, which Aurangzeb inherited from Akbar the Great, was further aggravated by the emergence of a new and formidable power in the Deccan. These were the Marhattas, who were organised into a compact body of fighting men by their great leader Shivaji. Shivaji not only organised and united the scattered people of the Maharashtra, but he also infused national spirit among them and led them on under his inspired leadership to victories and conquests in the Deccan as well as in Northern India.

Aurangzeb was greatly alarmed at this new and unexpected development in the Deccan. He was fully conversant with the affairs and politics of the Deccan having spent much of his time in that province. He knew that the Muslim states in the Deccan were too weak and too distracted internally to withstand the pressure of the Marhattas. He therefore, turned his attention seriously to the Deccan problems and tried to nip the Marhatta menace in the bud. But Shivaji and his Marhatta followers continued to prosper inspite of the attempt of the Moghuls to check their activities. At last Aurangzeb turned to his ablest Hindu general Mirza Raja Jai Singhji and commanded him to put down Shivaji.

Jai Singhji crossed the Narbada in 1665 and arriving at Poona took over charge from Maharaja Jaswant Singhji. Jai Singhji laid out his plans most skilfully. He had to manage a difficult situation. There was the danger of a combination between Shivaji and the Deccan Islamic states. But the Mirza Raja took up a position from where he could strike at the heart of both and deal a fatal blow at a vital point.

Jai Singhji was appointed Generallissimo in the Deccan and was invested with full powers to use his own discretion in managing civil and military affairs. He laid siege to Purandhar, a strong fort belonging to Shivaji and invested it so closely that Shivaji found the only chance of safety in opening negotiations for peace with Jai Singhji and himself came to Jai Singhji for personal interview.

Shivaji surrendered the fort of Purandhar to Jai Singhji and the treaty of Purandhar was signed. By the terms of the treaty Shivaji surrendered a large number of his forts to the Moghuls. The terms were reported to Aurangzeb for ratification and he was pleased to accede to them all. Thus in less than three months Jai Singhji had succeeded in bringing Shivaji to complete submission and made him cede a large part of his dominions and consent to serve the Emperor.

Jai Singhji prevailed upon Shivaji to visit the Moghul Court and succeeded in overcoming all the scruples of the Marhatta-chieftain to go to Agra. In 1666 Shivaji reached Agra and the 12th of May was appointed as the day of his audience with the Emperor. But Shivaji was not received well and he felt a sense of deep humiliation. He spoke to Kunwar Ram Singhji the son of Jai Singhji about his humiliation in a high tone and expressed his resentment at the treatment meted out to him. The Emperor on this sent him to prison. It was a time of fortitude. Mirza Rajaji wrote to his son Kumar Ram Singhji, who was in Delhi to devise means to send back Shivaji safe to the Deccan by hook or by crook. The plot was successful, but Rajkumar Ram Singhji and the Maharaja kept the dignity of the solemn pledge at the cost of their lives.

Maharaja Jaswant Singhji of Jodhpur and Mirza Raja Jai Singhji

were contemporaries and relatives as well as friends and adversaries. Maharaja Jaswant Singhji, when he was near Khybar Pass heard that Emperor Aurangzeb had started to destroy temples and to suppress (with the aid of his sword) the Hindu form of worship and he foretold to his Sardars and courtiers this couplet:—

घंट न बाजै देहरौं, शंकर न मानें साह ।

हेकरसौं फिर आवज्यो, साहूरा जयशाह ॥

TRANSLATION:—“The bells are not ringing in the temples and the Emperor seems aggressive. It is certain that Jai Singhji (Mirza Raja) the son of Mahoo (pet name of Maha Singhji) is no more in the world (although he did not hear, as yet, of the death of the Maharaja). May Jai Singh incarnate again.

After some days Maharaja Jaswant Singhji too fell a prey to the Emperor's wrath. But his prayer bore fruit and in the last days of Aurangzeb the deceased Raja's namesake (Sawai Jai Singh) incarnated, who was the chief instrument in shaking the Moghul throne by his strategy, sagacity and sword.

Maharaja Jai Singhji (Mirza Raja) was sent against Prince Shuja, and he was the only general who was fully victorious against him. It had always been the policy of the Jaipur family to fight for the throne and not against it. When Aurangzeb ascended the throne, Mirza Raja Jai Singhji had accepted him as the overlord; and the end of the fratricidal war was the outcome of the Maharaja's exertion. He pursued Dara and drove him out of India. But at the same time he was alive to the fact not to harm any prince of royal blood. He could have easily captured Dara and Sulaiman Shikoh before they reached Ahmadabad and Garhwal respectively but he gave them opportunity to escape. He fought for the throne to the last. He almost single handed defeated the Marhattas and subdued the Sultans

of the Deccan. In the fateful expedition of Bijapur he lost nearly all his horses and spent every farthing in his pocket, but no help came from his treacherous master and such was the sour fruit which he tasted for all his devotion and labour. In spite of such greetings accorded to him, much Rajput blood was shed in the fratricidal wars. The Rajput veteran of a hundred fights bent his way towards North India in utter disappointment and with broken heart. Success under the conditions which existed during the Bijapur expedition was not humanly possible. The best defence of his reputation as a matchless general and a first rate diplomatist is the 18 months' siege and the employment of the entire resources of the vast empire under the eyes of Aurangzeb by which alone Bijapur was captured in 1686. Jaisinghji sank in death under disease and old age on 2nd July, 1667 at Burhanpur in the Deccan.

Maharaja Ram Singhji 1 1617-1686 and Bishen Singhji, 1689-1699.

Maharaja Ram Singhji 1st succeeded his father in 1667 and ruled till 1689. He was succeeded by Maharaja Bishensinghji who ruled up to the year 1699. He was followed by Maharaja Sawai Jai Singhji whose reign introduces a new and brilliant chapter in the history of the Kachwahas.

Maharaja Sawai Jai Singhji, 1699-1743.

Maharaja Sawai Jai Singhji was a remarkable ruler whose achievements in the field of learning, statecraft and architecture, shine forth brilliantly and entitle him to be placed side by side with the most illustrious rulers whose names will go down to posterity as the builders of kingdoms and founders of civilizations.

After the death of Aurangzeb, as was natural, fratricidal wars for the throne began. At the battle of Jajav which was fought near Agra between the two princes Alam and Azam, the sons of Aurangzeb, the Rajputs once more fought with characteristic bravery, but it was quite useless. Maharaja Sawai Jai Singhji volunteered to stand by Farruksiyar, but the feeble prince entreated him to go away to Amber. Accordingly Maharaja Sawai Jai Singhji retraced his steps back to his capital, but in his absence the Syed Brothers, the king-makers, killed Farruksiyar in cold blood.

During this period Maharaja Jaisinghji ceased to take any active interest in the affairs of the Imperial Court, where princes were crowned and dethroned at the sweet will of their all-powerful ministers; he indulged in augmenting his territory in these times.



MAHARAJA SHREE SAWAI JAISINGHJI.

Not only in the field of battle but in the council-hall also, his genius was amazing. There were few princes who could vie with him in political learning, town-planning and fortitude in the field of battle. He was a great administrator, astrologer and mathematician. The beautifully planned city of Jaipur, palaces and astrological observatories at Jaipur, Delhi, Benaras and Ujjain are the undying monuments of his architectural taste and creative power of mind. He had the resourcefulness of Caesar and Hannibal, shrewdness of Napoleon, political sagacity of Pitt the younger and Vikramaditya's taste of learning. He extended the prestige of the Kachwahas throughout the country, while his voice commanded great influence at the Imperial Court. In Rajputana his influence was extraordinary, as the Maharana of Udaipur was his brother-in-law and Maharaja Abhai Singhji of Jodhpur was his son-in-law. Bundi, Kotah, Bharatpur and Alwar were comprised in his vast kingdom and Bikaner was saved from utter ruin only by his chivalrous intervention.

When Maharaja Abhai Singhji, elated at his victory against Sarbuland Khan, stormed Bikaner and laid seige to it, it was a great knightly deed of Maharaja Sawai Jai Singhji to come to the latter's rescue inspite of the fact that the Maharaja of Jodhpur was his son-in-law, but Jai Singhji was made of a nobler stuff. So when the following couplet entreating for help in distress was received by Sawai Jai Singhji from Bikaner, the knightly chivalry of the stubborn Kachwaha prince was roused, and he broke the silken cord of affection at once.

अमो-प्राह गीकाण-गज, मारु-समद अथाह ।

गह्वर छौं गोविन्दज्यू, सहाय करो जयशाह ॥

TRANSLATION:-Maharaja Abhai Singh of Jodhpur is a crocodile and I a helpless elephant. He is dragging me in the deep ocean of Marwar and wants to devour me. Maharaja Jai Singhji! Kindly save me as the God Vishnu leaving behind his Garuda (celestial bird) in haste running on foot, rescued the distressed elephant."

Thereupon, Jai Singhji at once wrote to Maharaja Abhai Singhji to retrace his steps but he paid no heed to it and wrote that Bikaner was his dependent principality and Jaipur had nothing to do with his State-affairs. Maharaja Sawai Jai Singhji at once resolved to start. His ministers advised him to lead the armies to Bikaner which had been besieged by the Jodhpur prince. But by a stroke of genius Maharaja Jai Singhji immediately fell upon Jodhpur like Napoleon, who after his ruin in Moscow expedition dashed to Berlin against the advice of his generals to surrender and make a shameful treaty. Seeing this Maharaja Abhai Singhji at once hurried to Jodhpur to save his own capital, hastily making terms with Bikaner. The Maharaja of Jodhpur had to pay twenty one lakhs of rupees as indemnity. Maharaja Abhai Singhji's brother, the reckless Raja Bakht Singh of Nagor encountered Sawai Jai Singhji at Gagwana near Ajmer, but met a crushing defeat, leaving the field badly wounded.

Sawai Jai Singhji's court was adorned with brilliant men, who have shed lustre by their wonderful achievements in various spheres of human activity round his remarkable reign. Rajamal, the Prime

minister, Rao Kirpa Ram, the ambassador at Delhi, Pandit Ratnaker, the preceptor, Samrat Pundarik, the Purohit, Panna Miyan, the Nadir, Pandit Vidya Dhar, the expert town-planner, Rao Dalelsingh of Dhula, and Deepsingh of Kasli, the famous generals and Juovier-de-Silva, the great Portugese astrologer were the Nine gems of his brilliant court. It was through the efforts of the Maharaja that Rampura of Chandrawats, which was granted afterwards to Maharajkumar Madho Singhji of Jaipur, was added to Mewar. He also persuaded the Moghul Emperor to abolish the hated Jazia, and received the title of Maharajadhiraj Raj Rajendra and a rare distinction of 'Mahi Maratib'.

Maharaja Sawai Ishwari Singhji, 1743-1750

Maharaja Sawai Jaisinghji was succeeded by his eldest son Maharaja Ishwarisinghji who reigned for 7 years. In his time a civil war broke out in which Madhosinghji, the issue of the Udaipuri Maharani of Sawai Jaisinghji, disputed his elder brother's succession to the Gadi. Jaisinghji at the time of his marriage with the Udaipur princess had promised to give the Jaipur throne to the issue of the Udaipur-princess, whether he might be elder or younger. Now Madhosinghji made alliance with the rulers of Udaipur, Kotah, Bundi and Jodhpur and the Marhattas in order to deprive Ishwarisinghji of the Gadi. But the allied troops were utterly defeated in pitched battles which occurred at Devpura, Beechari, Rajmahal, Toda and Bagru. The great Isarlath, the highest tower in the city, marks the victories gained by Jaipur Darbar. Udaipur troops were pursued up to the gates of Bhilwara in Mewar, Kotah was bombarded, Scindhia was severely wounded and Bundi was captured. But the Maharaja was afterwards besieged in his capital unawares due to the intrigues of his officers and committed suicide to avoid being a party to an ignoble treaty.

Maharaja Sawai Madho Singhji, I

1750-1767

Sawai Prithvi Singhji 1767-1778.

Maharaja Madhosinghji now became the ruler of Jaipur. He was not wanting in the heroism and sagacity of his illustrious father. He snatched the famous fortress of Ranthambhor from the Delhi-Emperor and the Marhattas and defeated the latter in a pitched battle at Kakkor, where Thakur Jodhsinghji of Chomu, Rawal Ram-singhji of Samod and Thakur Gulabsinghji of Bagru and many notable Sardars gave up their lives. He fought another battle at Bhatwara against the Hadas of Kotah and Bundi. While he was on the point of gaininig a decisive victory, Malhar Rao Holkar appeared on the scene. Jhala Zalimsinghji bought him over and with his help gave a crushing defeat to the Jaipur troops, which greatly weakened the power of the Jaipur ruler. Madhosinghji had to fight another

battle against a combination of the Rajput and Jat forces, of Jodhpur and Bharatpur respectively. But the Jodhpur ruler returned to his capital, as he realised that it was not a sane policy to help Jats against a brother prince. A great battle took place between Jaipur and Bharatpur at Maondah in Torawati. But Jaipur was victorious. Rao Dalel Singh of Dhula, the commander of the Jaipur troops fell in the field with his three Generation. It was on this occasion that the foundation of the Alwar State was laid. Its ruler benefitting by the terrible loss to both the States cut out a big slice of land from Bharatpur and took some twelve forts belonging to Jaipur and founded a new State. The bulk of these forts were afterwards conquered by Jaipur.

Maharaja Madhosinghji died in 1767. His eldest son Prithvi Singhji who succeeded him as a mere boy died before coming to maturity.

Maharaja Sawai Pratap Singhji 1778-1803.

Maharaja Pratapsinghji took the reins of government into his hands on the premature death of his elder brother the Maharaja. He was an educated and refined prince and composed many books on Ayurveda and prosody. It is said that he was an ardent devotee of Sri Krishna and used to recite one hymn daily in honour of Lord Krishna. Great Hindi poets and Sanskrit scholars adorned his court. He was a great builder too. The Hawa Mahal and many palaces and temples were built during his reign.

Maharaja Pratapsinghji's reign was a period of great internal troubles and vicissitudes. The defection of Macheri was a serious blow to Jaipur. The Marhattas continued to invade Jaipur. A battle was fought at Lalsot in which Jaipur won a victory over the Marhattas with the help of Jodhpur. The rivalry and antagonism between Raja Khushaliram Bohra and Raja Daulatram Haldia, the two Ministers of Pratapsinghji caused a great deal of unrest in the State. The Marhattas under the Scindhia and the Pindaris continued to harrass the State upto the death of Maharaja Pratapsingji in 1803.

Maharaja Sawai Jagat Singhji, 1803-1818

Maharaja Sawai Jai Singhi, III 1818-1835

Maharaja Jagatsinghji succeeded to the gaddi in 1803. The States of Rajputana at this time were the scene of great political and personal intrigues and dynastic dissensions. Krishnakumari, the fair daughter of the Maharana of Udaipur, was betrothed to Maharaja Bhimsinghji of Jodhpur, who died before the marriage was celebrated. The Maharana asked his successor Maharaja Man Singhji to continue the alliance and to marry his daughter. But the Rathor ruler refused to do so. Thereupon the Udaipur-Darbar asked Jagatsinghji to accept the hand of the Udaipur-princess. Jagatsinghji gave his consent after getting the approval of the ruler of Jodhpur for the marriage. But when the preparations for the marriage were being made, the Maharaja of Jodhpur at the instigation of Thakur Sawaisinghji of Pokarn changed his mind and sent a message to the ruler of Udaipur asking for the hand of his daughter. This caused great friction between Jaipur and Jodhpur and an appeal was made to the god of war. It seemed as if the whole of Rajputana would be engulfed in this volcanic irruption. The hostile troops met at Geengholi near the border of the two States. But at the

critical moment Sawaisinghji of Pokaran went to the Jaipur side with nearly all the important Sardars of Jodhpur and Maharaja Mansinghji, in bewilderment, left the battle-field pursued by the Jaipur forces. Merta was captured and Jodhpur was besieged which fell into the hands of the Jaipurians. But the fort kept on defending itself stoutly.

At this moment Nawab Amir Khan the founder of Tonk appears on the scene and commences his intrigues. He was up to this time helping Jaipur, but now he changed sides and finding Jaipur unprotected invaded the city and plundered Jaipur territory. The Jaipur forces at Phagi were defeated being outnumbered. The Jaipur troops in the meantime raised the siege of Jodhpur and hastened back to Jaipur and thus the calamity was averted. Nawab Amir Khan now persuaded the Maharana of Udaipur to poison the princess Krishnakumari to end the trouble. Thus the tragic end of the fair princess of Udaipur was brought about. The three important Rajput States were much weakened by this unprofitable and unfortunate internecine warfare.

Maharaja Jagatsinghji died issueless and a boy Mohansinghji was adopted from Narwar on the explicit understanding that if the widow (Maji Sahiba) of the late ruler gave birth to a son, the adopted ruler would surrender the throne of Jaipur to him.

Maharaja Jagat Singhji's reign is chiefly remembered for the alliance made between the East India Company and the Kachwaha rulers. Lord Wellesley's political system, known in history as the subsidiary alliance, had brought practically all the native states of India within the political influence and alliance of the East India

Company. Jaipur had also entered into an alliance with the British, but it did not prove lasting. Lord Cornwallis' policy of non-intervention weakened the hold of the British over the native Darbars which Wellesley had taken so much pains to acquire. Jaipur also withdrew from alliance and for a long time, during which other native princes of India were seeking the shelter of the British protection from lawlessness and anarchy that reigned supreme in the country, Jaipur held aloof. But the last days of Jagat Singhji saw an avalanche of misfortune and disaster fall upon Jaipur in the form of Amir Khan's marauding activities. On the 2nd of April 1818, therefore a treaty was concluded with the Hon'ble the East India Company which made the Kachwaha Princes, the tributaries of Great Britain. The intervention of the Company saved Jaipur from the impending calamity of Amir Khan's assault. When the British generals came to Jaipur, they heard the sounds of the guns of Amir Khan who was bombarding the fort of Madhorajpura. The Company not only saved Jaipur and other sister states but exercised a very wholesome influence in settling down the disturbed conditions of the States and in restoring order and tranquillity where confusion and chaos reigned supreme. The weaker and needy were fully compensated and the country was able to take a sigh of relief.

The Maji Sahiba, as was expected gave birth to a posthumous son and Mohan Singh according to the agreement had to leave the Gadi. The child assumed the Gadi as Maharaja Jai Singhji III. The Punch Musahibat (Minority Council) looked after the administration of Jaipur under the guidance of the East India Company. Maharaja Jai Singhji died suddenly before he could reach the age of maturity. His death is attributed to foul play.

Maharaja Sawai Ram Singhji II

1835-1880

Maharaja Sawai Ramsinghji ascended the throne in 1835 under the guardianship of the Queen-mother Maji Sahiba Shri Chandrawatji. Maharaja Ramsinghji was only a minor when he came to the throne and the administration of the State was conducted by the Minority Council. The Maharaja, however, in view of the fact that he had given evidence of his precocity and singularly remarkable intelligence arduous application to State affairs and great grasp of the details of the State administration, so rare in a prince of such tender age, was invested with full powers even before he could attain majority.

Maharaja Ramsinghji was called upon to guide the destiny of this important State at a very critical moment in the history of India, when the country stood at the parting of the ways. The colossal despotism of the Moghuls, after running nearly three centuries, was tottering to its fall, while British statesmen and politicians were engaged in the Herculean task of building a new India on the ruins of the old. Maharaja Ramsinghji was a close witness of the working of the new forces which were steadily changing the mental out-look of the people. The East India Company in the second quarter of the nineteenth century had emerged stronger and more stable out of the

ordeal of the struggle for existence against native powers and had extended its political influence throughout the country. With its consolidation and supremacy it had got rid of the mercantilist-cum-territorial obsession. Under the guidance of a succession of enlightened and liberal minded statesmen in England and in India it had embarked upon a policy of moral, social and economic uplift of the Indians. The period of enlightened rule beginning from the governor-generalship of Lord William Bentick and ending with the political death of the East India Company after the Mutiny is the most formative period in the Modern History of India. It marks the dawn of new India.

A shrewd observer of these new changes and developments in the country, Maharaja Ramsinghji was enlightened enough to realise the importance and necessity of keeping abreast with the new tendencies and new spirit with which the country had just begun to pulsate. He, therefore, took steps to introduce new measures of reforms improvements and development, the beneficial effect of which he had clearly observed in British India. Maharaja Sawai Jaisinghji had no doubt planned a beautiful town on the most scientific and architectural design, but it was Maharaja Ramsinghji who embellished it with amenities of modern life and made it not only one of the most picturesque capitals of India but made Jaipur a very progressive and modern State also.

Maharaja Ramsinghji began his personal rule at a time when the State was beset with disturbances and difficulties. Freebooters like Doongar Singh and Jawahirsingh Shekhawats of Jaipur State, Thakur Bishansingh of Guler and Bhomias of Bajawas of Marwar were

constantly engaged in plundering and ravaging the State and internal security was non-existent. But Maharaja Ramsinghji by his commanding personality and unsurpassed genius overcame all these difficulties, put down the forces of anarchy and lawlessness and dispelled the gloomy clouds that hung over the country in those days. He was scarcely free from the arduous task of evolving order out of chaos when the whole country was shaken to its very foundation by the outbreak of the Mutiny in 1857. It was a very critical and anxious time for the Indian Princes and people. The fate of the country for sometime atleast hung in the balance. But Maharaja Ramsinghji did not falter or hesitate even for a single moment and made up his mind to throw his weight on the side that stood for peace, order and progress in India. He placed all the available troops at the disposal of the East India Company. He was instrumental in saving the lives of many British officers and his troops kept the whole province up to Gurgaon free from catching the contagion of the insurrection. The British Government, in recognition of the Maharaja's meritorious services during the Mutiny granted the Pargana of Kot Kasim. General Eden, the then Officer-in-charge of the militia, spoke in very high terms of his services to the Government.

Peace and tranquility being established, Maharaja Sawai Ramsinghji turned his attention towards the improvement of administration and welfare of his people in which he was equally successful.

He used to look into the details of every department of the State and kept himself fully well informed of what was going on in the different branches of the State-administration. Many stories are current of his nocturnal wanderings in the city, like Harun-ul-Rashid of Baghdad of the Arabian nights fame, to apprise himself of the condition of the poor and the destitute. These secret attempts were very effective in checking official high-handedness and protecting the poor from wrong and injustice. He introduced a new and improved machinery of administration in the State and selected the best and most suitable persons for carrying on the business of the State and rewarded their faithful and efficient services by the grant of big jagirs.

Maharaja Ramsinghji is famous and will ever be remembered with gratitude for many works of Public utility. The Jaipur Water Works were opened in 1875, the Gas Works were started in 1878, the Mayo Hospital, the Ramniwas Gardens with the Museum, the School of Arts, the Public Library and Ramprakash Theatre were opened by his orders. The Maharaja's College, the Sanskrit College the Nobles' School, and the Girls' School were established in 1844, 1865, 1862 and 1867 respectively. The Public Works Department was established in 1860. Roads and highways between Jaipur and Agra and Ajmer were constructed during his reign. Besides these, dams for purpose of irrigation, public buildings and offices testify to the greatness of Maharaja Ramsinghji.

Maharaja Ramsinghji was the most enlightened and progressive ruler of his time. He loved his subjects like his own children and they in return had the greatest regard and affection for him. He took every possible measure to mitigate the sufferings of the people who were hard hit by the severe famine which broke out in his time. The British Government recognised his outstanding merits by nominating him twice a Member of the newly formed Viceroy's Legislative Council, and by adding four guns to his salute. The title of G. C. S. I., was also conferred upon him. After a glorious and brilliant reign of 45 years, in which the Maharaja did many things to immortalise his name, he died in 1880. On his death-bed he had nominated as his successor to the throne Qayam singhji, the brother of the Thakur Sahib of Isarda. Qayamsinghji, who was at Tonk at that time, was immediately sent for and ascended the throne of Jaipur under the name of Maharaja Savai Madho Singhji II.

Maharaja Sawai Madho Singhji II

1880-1922.

Maharaja Madhosinghji was born in 1861 and ascended the throne at the age of 19. He was a remarkable ruler in his own ways. It speaks to his credit that he not only maintained all the useful measures initiated by the late Maharaja, but he showed unrivalled generosity and genuine sympathy in introducing many other reforms which have been chiefly instrumental in securing the good of the land and its people. His deep religious devotion and piety made him an ideal Hindu ruler, while his toleration for all sections of his subjects and his proverbial simplicity, geniality and liberal-heartedness won for him the love and admiration of all classes of his subjects.

Soon after his accession he opened the economic and industrial Museum. This Museum is a place of special interest to the lovers of arts and industries and attracts a large number of people from every part of India and even foreign countries. He also held a great exhibition in 1883, which remained open for two months; and was attended by a large number of people. His Highness' contribution to the intellectual advancement of his people was equally praiseworthy. He raised the Maharaja's College to the status of a first grade college and

accorded sanction for the opening of M. A., and B. Sc. classes. Primary education also received a great deal of encouragement in his reign and a net-work of primary and secondary schools was spread throughout the state. The Sanskrit College, the Girls' School and the School of Arts, received sympathetic attention from His Highness and expanded considerably under his care.

In 1899 a severe famine spread havoc throughout India and devastated a large portion of the country. His Highness donated 25 lacs of rupees towards founding a permanent All India Famine Relief Fund; his prime minister Rao Bahadur Babu Kanticbandra Mukerji was nominated as a member of the Royal Famine Commission of 1901. This famine brought acute distress in his own state. But he took energetic and effective measures to provide relief to, and mitigate the sufferings of the famine-stricken people. He set up hundreds of storehouses and granaries where food and clothes were distributed to the poor. His Highness, with a view to provide work to the labourers and poor classes spent about 50 lacs of rupees on the construction of bunds and dams at various places and on cutting canals for irrigation purposes.

His Highness devoted great attention to the development of the means of communication within the State. A metre-gauge line, 73 miles in length from Sanganer to Sawai Madhopur was constructed and it helped to connect the various commercial and agricultural centres of the State. His Highness further sanctioned the construction of the Jaipur-Shekhawati Railway over a distance of about 108 miles, a portion of this Railway line was formally opened by H. E. Lord Chelmsford in 1916.

His Highness was invited by H. M. the King Emperor to attend the Coronation Darbar of 1901. His Highness crossed the seas and showed to the world that even far away from home, amidst strange surroundings a Hindu could remain a Hindu and maintain the social and religious traditions of his country. His Highness chartered a new ship named Olympia, on the deck of which some additions and alterations were made to suit his requirements. He took with him the image of his household deity Gopalji and full arrangements were made for the shipment at Bombay of all supplies even including earth, which might be required during his stay out of India. Numerous casks of Ganges water for drinking purposes were also taken with the party, which included 130 persons including Sardars and retainers. In London he was accorded a magnificent reception and his residence, Moray Lodge, was transformed into an Indian palace. His Highness took part in the brilliant pageant of the coronation day and was presented to His Majesty the King Emperor, who received him in the most friendly manner. Immediately after his return His Highness was invited to take part in the great celebrations held at Delhi in 1911. The Duke of Cannaught paid a visit to Jaipur after the Delhi Darbar and decorated His Highness with the insignia of G. C. V. O.

His Highness the Maharaja had the honour of heading the Rajputana Princes in the official entry in the year 1911 when Their Imperial Majesties visited India to proclaim in person their coronation at Delhi. Her Majesty the Queen-Empress paid a visit to Jaipur after the Darbar and His Highness in honour of this visit granted a remission of Rupees 50 lacs of arrears of rent due from cultivators.

His Highness was also an active and prominent member of the Chamber of Princes, in the deliberations of which his sound judgment, experience and knowledge were fully appreciated by the British Government and brother princes.

His Highness the Maharaja, on the outbreak of the Great war generously responded to the appeal in the cause of the Empire and made large contributions to all the funds with the object of assisting the Allies. The Jaipur Transport Corps were placed at the disposal of the King-Emperor and did very great services in Mesopotamia and Persia for which the Government of India expressed gratitude to His Highness the Maharaja.

His Highness was a strict and sincere follower of his religion and was the chief prop and support of the Sanatan Dharma. It was due to him that the Gangetic canal at Hardwar was not removed from Har Ki Pauri although the proposal to that effect had received the sanction of the British Government.

His Highness, having no son born to him, adopted on the 20th March 1921 as his heir and successor, Kanwar Mormukut Singhji, the younger son of the Thakur Sahib of Isarda. This adoption was announced amidst gunfires and universal rejoicings of the people and was celebrated for four months with great delight and joy. Many princes of India came to Jaipur to offer congratulations to His Highness on his happy and sagacious choice. His Highness the Maharaja died on the 7th September 1922. His death was universally lamented and his loving subjects bemoaned the great loss they had suffered in the sad demise of their popular and beloved ruler

Maharaja Sawai Man Singhji Bahadur II. 1922 —

Captain His Highness Sarmadi-Rajahai-Hindustan, Raj Rajendra Shri Maharaja Dhiraj Sir Sawai Man Singhji Bahadur G. C. S. I. ascended the Gadi in 1922. As His Highness was minor the administration of the State was carried on by the minority Council till 1931, when His Highness was invested with full ruling powers.

I here give the list of some 150 battles, in chronological order and in tabular form, in which of space in this small narrative. There are hundreds of many which could not be given, on account Temani were helpful in corroborating some names, dates and facts.

Some of the Battles fought by the Kachwaha kings before their advent in Dhundhar.

S. No.	Name & place of the Battle.	Date.	Who fought.	With whom.	Result.	Remarks.
1	Some-where near present Gwalior.	In the 3rd century A. D.	Torman Kachwaha.	Deva Nag-the last Naga king	Torman conquered Central India.	Romance of the fort of Gwalior by Hem Chandra. Rai M. A.
2	Gwalior.	977 A.D. (1034 S.)	Bajradhama.	Bijoy Pal Parihar of Kannoj.	Bajradhama was victorious	J. R. A. S. Bengal XXXI Page 393.
3	Kannoj.	1019 A.D. (1076 S.)	Raja Kirti Raja alias Nandpal Kachwaha of Gwalior.	Raja Rajya Pal Parihar of Kannoj.	Raja Rajyapal was defeated & killed by Raja Nandpal (Kirti Raja) & his Kachwaha brothers Arjun of Dubkund.	C. V. Vaidyas Medieval Hindu India Vol. III P. 304.
4	Sieze of Gwalior.	1021 A.D. (1078 S.)	Raja Kirti Raja(Nandpal) Kachwaha of Gwalior.	Mahmood Ghazni.	Indecisive.	Told by Ojhaji Page 372. C. V. Vaidya's Medieval Hindu India Vol. III Page. 304
5	Malwa.	Do	Do	Raja Bhoj of Malwa.	Raja Bhoj was defeated.	Do

List of battles fought by the Maharajas of Amber—Jaipur.

S. No.	Name & Place of the Battle.	Date.	Who fought.	With whom.	Result.	Remarks.
6	Narwar.	1291	Raja Chahad Dev with 5000 horse & 20000 foot	Malik Nasaruddin the General of Sultan Altamash of Delhi.	Malik Nasaruddin was utterly defeated.	Tabaqati nasiri. Tod by Ojhaji Page 375.
7	Dausa.		Kunwar Doolehraji.	Bargujars of Dausa	Doolehraji Victorious.	Kunwar Doolehraji came to Dhundar by the year 1115 or 1116 Vikram Sambat and took these places one after the other and died of wounds in the year 1184 V. S. He ascended the Gaddi in 1154. All these battles were fought during this period (1115-1184). No exact dates or years are known. (The true Vikram Sambat is by adding 91 to Anand Sambat which is the era of the Banshawalis).
8	Dausa.		Kunwar Doolehraji.	Raja of Deoti.	Doolehraji Victorious.	
9	Manchi		Kunwar Doolehraji.	Meenas of Manchi.	Doolehraji Victorious.	
10	Khoh		Kunwar Doolehraji.	Chanda Meena	Doolehraji Victorious.	
11	Bhandarej.		Kunwar Doolehraji.	Raja Bargujar	Doolehraji Victorious.	

List of Battles fought by the Maharajas of Amber—Jaipur.

S. No.	Name & place of the Battle.	Date.	Who fought.	With whom.	Result.	Remarks.
12	Jhotwara.		Kunvar Doolehraiiji.	Jhota Meena.	Doolehraiiji Victorious.	
13	Gowalior.	1184 St. Vikram.	Maharaja Doolehraiiji.	Deccan invader	Doolehraiiji Victorious but wounded seriously.	
14	Amber	1185 V.S.	Mah. Kakilji	Yadavas.	Kakilji Victorious.	
15	Merbairath.	1185 V.S.	Mah. Kakilji	Yadavas.	Kakilji Victorious.	
16			Mah. Pajwanji on behalf of Prithiraj Chohan.	Shahabuddin Ghori.	Pajwanji Victorious.	
17	Mahoba		Do	Ruler Parmal-Raj of Mahoba.	Pajwanji Victorious.	

List of battles fought by the Maharajas of Amber—Jaipur.

S. No	Name & Place of the Battle.	Date.	Who fought.	With whom.	Result.	Remarks.
18	Kannoj	1281 V.S.	Mah. Pajwanji on behalf of Prithiraj Chohan	Jaichand Rathor.	Pajwanji was killed in the battle outside Kannoj.	The king of Mandu came with army to fight with Chandra Senji.
19	Nagor.	1282 V.S.	Mah. Malesiji	Raja of Nagor.	Malesiji Victorious.	
20	Chaksu.	1250 V.S.	Mah. Chandra Senji.	King of Mandu	Chandra Senji Victorious.	
21	Khanwa (Bayana)	1584.	Mah. Prithiraj with Ranasanga	Baber.	At first victorious, second time vanquished.	Prithiraj with his army went along with Ranasanga to oppose Baber who invaded India in Sambat 1584.
22	Toda		Mah. Bharmulji	Meenas.	Bharmulji Victorious.	
23	Dhawana.		Do	Do	Do	
24	Papar.		Do	Do	Do	
25	Jarooda Garh.		Do	Do	Do	

List of battles fought by the Maharajas of Amber—Jaipur.

S. No.	Name & Place of the Battle	Date.	Who fought.	With whom.	Result.	Remarks.
26	Narnaul.	1613 Y.S.	Mah. Bharmulji with Haji-Khan Pathan.	Majnoon Khan Kakshal.	Majnoon Khan vanquished.	Bharmulji wisely made a treaty and allowed Kakshal to go off without any injury but with respect. This was one of the causes of Bharmulji coming in the favour of Akber.
27	Nahan.		Mah. Bharmulji	Meena Raja.	Bharmulji Victorious.	
28	Athgina.	1620 V.S.	Mah. Bhagwantdassji with Kr. Man Singhji.	Zamindars of Athgina.	Bhagwantdassji with Akbar and Man Singhji Victorious.	
29	Chitor.	1625 V.S.	Do	Mewar forces of the Chitor fort under Jaimal.	Do	
30	Rauthambhor.	1626 V.S.	Do	Surjan Hada of Bundi on behalf of Mewar.	Do	

List of battles fought by the Maharajas of Amber—Jaipur.

S. No.	Name & Place of the Battle.	Date.	Who fought.	With whom.	Result.	Remarks.
31.	Kheenchiwara.	1628 V.S.	Kr. Man Singhji.	Kheenchi rulers.	Man Singhji Victorious	Man Singhji ruled in this part for 4 years.
32	Ahmadabad (Gujrat)	1629 V.S.	Do	Muzaffar Shah king of Gujrat.	Man Singhji Victorious.	When Akbar was going to Gujrat Man Singhji was sent towards Idar.
33	Idar & Deesa.	1629 V.S.	Kr. Man Singhji.	Sher Khan Poladi.	Man Singhji Victorious.	
34	Sarnal.	1629 V.S.	Do	Ibrahim Husain Mirza.	Do	Bhagwantdasji got Naqqara & Nishan etc., from Akbar.
35	Surat.	1630 V.S.	Do	Hamzaban & the Mirzas.	Do	
36	Second battle of Ahmadabad.	1630 V.S.	Mah. Bhagwantdasji with Akbar & Kr. Man Singhji	Mirza Moham-mad Husain & Ikhtiyarul Mulk.	Bhagwantdasji, & Man Singhji with Akbar gained complete victory.	Mirza & Ikhtiyar killed. This was one of the greatest victories in which Bhagwantdasji & Man Singhji were with Akbar.

List of battles fought by the Maharajas of Amber—Jaipur.

S. No	Name & Place of the Battle.	Date.	Who fought.	With whom,	Result.	Remarks.
37	Doongarpur.	1630 V.S.	Mr. Man Singhji	Rawal Askaru of Doongarpur	Man Singhji Victorious	While returning from Ahmadabad.
38	Badnagar fort.	1630 V.S.	Mah. Bhagwantdasji. with his own & Mughal forces.	Rawalya	Fort conquered.	While returning from Ahmadabad.
39	Hajipur fort. (in Behar).	1631 V.S.	Mah. Bhagwantdasji & Man Singhji with Akbar	Dawood Khan Pathan.	Bhagwantdasji & Man Singhji with Akbar Victorious.	
40	Patna. (in Behar).	1631 V.S.	Do	Do	Do	
41	Haldi-Ghat.	1633 V.S.	Kr. Man Singhji as field marshal.	Maharana Pratap.	Man Singhji Victorious.	One of the greatest victories gained by Man Singhji.
42	Lahore.	1637 V.S.	Kr. Man Singhji as Governor of Lahore.	Noorudin & Generals of Mirza Mohammad Hakim	Nooruddin defeated.	

List of battles fought by the Maharajas of Amber-- Jaipur.

S. No.	Name & Place of the Battle.	Date.	Who fought.	With whom.	Result.	Remarks.
43	Atock. (Nilab fort).	1637 V.S	Kr. Man Singh ji.	Shadman Field Marshal of Mirza Hakim's Forces.	Shadman killed Hakim's army defeated.	Moghal Army marched upon Kabul crossing the Sindh River. Several severe battles ween fought in this campaign and in all of them victory was on the side of Man Singhji & Murad.
44	Sindh River.	1638 V.S.	Kr. Man Singh ji with Shah- zada Murad.	Mirza Hakim's advanced forces.	Hakim's forces defeated.	
45	Kabul.		Kr. Man Singhji with Murad	Mirza Hakim	Mirza defeated & fled away.	
46	Kabul.	1640 V.S.	Kr. Man Singhji	Yousufzai Pathans.	Pathans defeated.	
47	Kabul.	1641 V.S	Do	Mamandzai Pathans.	Do	
48	Kabul.	1642 V.S.	Do	Gazni Khel Pathans.	Do	

List of battles fought by the Maharajas of Amber—Jaipur.

S. No.	Name & Place of the Battle.	Date.	Who fought.	With whom.	Result.	Remarks.
49	Ali Musgid.	1643 V.S	Kr. Man Singh	Koshanzai Pathans.	Pathans defeated.	The envoy of Iran (Pursia) was liberated and protected against these insurgents.
50	Kabul.	1643-44 V.S.	Do	Roshanzai & other tribes of Pathans.	Jalal their chief leader and the tribes were defeated with their great losses.	Man Singhji was sent by Akbar when Birbal was killed by the Pathans.
51	Mawoo fort.	1641 V.S.	Kr. Jagat Singhji.	Raja Basu.	The Mawoo Fort taken.	The fort was conquered after two months' seige.
52	Bihar.	1646 V.S.	Kr. Man Singhji.	Puranmul Keduria.	Puranmul conquered.	
53	Kashmere.	1646 V.S.	Mah. Bhag-wantdasji with Kasimkhan etc.	Sultan of Kashmere.	Sultan subjugated, and imprisoned.	

List of Battles fought by the Maharajas of Amber—Jaipur.

S. No.	Name & place of the Battle.	Date.	Who fought.	With whom.	Result.	Remarks.
54	Bihar.	1647 V.S.	Mah. Man Singhji.	Raja Sangram	Sangram subjugated.	
55	Patna.	1648 V.S.	Kr. Jagat Singhji.	Raja Anant.	Anant Conquered.	
56	Bihar.	1648 V.S.	Do	Sultan Quli Kolmak	Sultan conquered.	
57	Bihar.	1648 V.S.	Do	Kazkana	Kazkana conquered.	
58	Tajpur.	1649 V.S.	Kr. Jagat Singh ji.	The Insurgents of Tajpur.	Tajpur was looted and brought under control.	
59	Poornia.	1649 V.S.	Do	The Insurgents of Poornia.	Poornia was looted and brought under control.	

List of battles fought by the Maharajas of Amber—Jaipur.

S. No.	Name & Place of the Battle.	Date.	Who fought.	With whom,	Result.	Remarks.
60	Durbhanga & Hajipur.	1650 V.S.	Do	The rebels of these places.	Defeated and subjugated.	
61	Orissa.	1647 V.S.	Do	Korwa General of Qatloo Khan Lohani.	Jagat Singh was discomfited and wounded but rescued.	
62	Orissa.	1647 V.S.	Mah. Man Singhji	Qatloo Khan.	Qatloo defeated and killed.	
63	Orissa (Midnapur).	1649 V.S.	Mah. Man Singhji with Bengal armies.	Qatloos' sons who revolted.	The Afgans completely defeated with great losses.	
64	Orissa (Katak)	1649 V.S.	Mah. Man Singhji & Kr. Jagat-Singhji.	Qatloo's sons.	Afgans again defeated.	

List of battles fought by the Maharajas of Amber—Jaipur.

S. No	Name & Place of the Battle.	Date	Who fought.	With whom.	Result.	Remarks.
65	Orissa (Sarang Garh)	1650 V.S.	Mah. Man Singhji.	Raja Ram-chandra of Sarang Garh	Sudjugated	
66	Orissa (Jalesar)	1650 V.S.	Do	The Afghans who revolted this side	Conquered.	
67	Orissa (Gorakhpur).	1650 V.S.	Do	Do	Were routed & vanquished.	
68	Orissa (Salim-Nagar) etc.	1654 V.S.	Do	Pratapaditya.	Conquered and great booties gained.	
69	Orissa (Bikrampur)	1654 V.S.	Mah. Mansingh and his son Durjan Singh ji	Pratapaditya & Isa Zamindar.	Both defeated with great losses, but Kr. Durjan Singh ji was killed in the Battle.	

List of battles fought by the Maharajas of Amber—Jaipur.

S. No.	Name & Place of the Battle.	Date.	Who fought.	With whom.	Result.	Remarks.
70	Bhadrak (Bengal).	1657 V.S.	Kr. Maha Singh ji the grand-son of the Maharaja and Acting Subedar of Bengal.	Qatloo's sons Osman etc. rebels.	Maha Singhji was defeated.	
71	Sherpur-Atka. (Bengal).	1658 V.S.	Mah. Man Singh ji.	Do	Afgans were totally defeated.	
72	Khakar near the Mahadie River.	1659 V.S.	Kr. Maha Singhji & Baqar Ansari	Jalal & other Afgans.	Jalal fled away	
73	Poornia	1659 V.S.	Kr. Mahasingh ji.	Kazi Momin	Utterly defeated & was killed while flying.	

List of battles fought by the Maharajas of Amber—Jaipur.

S. No.	Name & Place of the Battle.	Date.	Who fought.	With whom.	Result.	Remarks.
74	Bhawal	1660 V.S.	Mah. Mansinghji.	Qatloo's son Usman	Utterly defeated with enormous casualties & losses.	
75	Sarhar & Bikrampur.	1660 V.S.	Do.	Isa & Kedar Rai Zemindars	Conquered & put to flight.	
76	Nagar Soor.	1660 V.S.	Do.	Kedar & the Zemindars of Manver.	Kedar wounded & victory was gained but Kedar died.	
77	Bihar, (Towards Rohitas).	1663 V.S.	Do.	Rebels in Bihar.	Subjugated.	M. Man Singhji was ordered to proceed to Hisar from Bengal by Jehangir (New Emperor).
78	Burhanpur (Deccan).	1667 V.S.	Mah. Man Singhji	The ruler of that place.	Conquered.	M. Mansinghji went to Deccan after staying for 2 years at Amber.

List of battles fought by the Maharajas of Amber—Jaipur.

S No.	Name & Place of the Battle.	Date.	Who fought.	With whom	Result.	Remarks.
79	Alahabad & Delhi.	1679 V.S.	Mah. Jaisingh ji (Mirza Raja)	Prince Khurram.	Khurram was put to flight & his army crushed.	Prince Khurram revolted against his father Jehangir.
80	Bihar.	1682 V.S.	Do	Dalel Khan Pathan.	Dalel was defeated and fled away.	
81	Mahaban & vicinity.	1684 V.S.	Do with Kasim Khan Qizwani	Rebel Zemindars.	All were subjugated, and peace set on foot.	Here M. Jaisinghji fought for more than a month and a half.
82	Balakh.	1684-85 V. S.	Do with Mahabat Khan Khanakhana.	Nazar Mohammad.	Victory gained.	
83	Deccan & Dholpur.	1686 V.S.	Do with Abdul Hasan Turbati	Khane Jehan Lodi who was Subedar of Deccan but revolted.	Lodi defeated and fled away	

List of battles fought by the Maharajas of Amber—Jaipur,

S. No	Name & Place of the Battle.	Date.	Who fought.	With whom.	Result.	Remarks.
84	Nimi, in Reva.	1686 V.S	Mah. Jaisinghji and Shayasta Khan.	Nizam's forces also joined Lodi.	Victory gained, and Lodi was killed by Madhosingh Kachwaha.	M. Jaisinghji got Mansab of 4,000 horse.
85	Laleen.	1686 V.S.	Mah. Jaisinghji and Shayasta Khan.	Nizam's forces combined with Lodi's.	Defeated enemy's forces.	
86	Territory of Adal Shah.	1686-87 V. S.	Do with Yamin-ud-daulah.	Nizam's and Adal Shah's forces.	Defeated the enemy's great army after severe fighting.	The combined army of the foe had encircled the Mughal army but M. Jai singhji was successful in breaking the circle and defeating the foes.
87	Petha and Parinda	1687 V.S	Do with Azan Khan's forces	Adal Shah's army.	Adal Shah's forces defeated.	

List of battles fought by the Maharajas of Amber—Jaipur.

S. No.	Name & Place of the Battle.	Date.	Who fought.	With whom.	Result.	Remarks.
88	Deccan.	1690 V.S.	Mah. Jaisingh ji with Shahzada Shuja.	The Deccan forces.	Victory gained.	M. Jaisinghji got Mansab of 4,000 with 4,000 horse, doaspa seaspa.
89	Territory of NizamulMulk.	1693 V.S.	Do with Khan-Dauran.	Forces of Nizamul Mulk and Bhonsla his General.	Victory gained.	Mansab of 5,000 granted to M. Jaisinghji and Purgana of Chaksu was also given.
90	Kabul & Kandhar.	1695 V.S.	Mah. Jaisingh ji (Mirza Raja) with Shahzada Shuja & twenty thousand army.	The Irani forces that were in the fort.	Iranis defeated and the fort rescued.	After this Victory M. Jaisinghji was conferred the title of Mirza Raja in S. 1696 (1637 A. D.) & in Sambat 1697 M. Jaisinghji was entrusted the charge of Shahazada Murad Buksar, as Subedar of Kabul.

List of Battles fought by the Maharajas of Amber—Jaipur.

S. No.	Name & place of the Battle.	Date.	Who fought.	With whom.	Result.	Remarks.
91	Noorpur Kangra (in Jamboo).	1698 V.S.	Mah. Jaisingh (Mirza Kaza).	Basoo's son Jagat Singh Tanwar Raja of Noorpur Kangra revolted.	After a prolonged campaign Jagatsingh was subjugated and made a Moghul Noble.	In Sambat 1701 Mah. Jaisinghji was made Subedar of the Deccan in place of Khan Duran for two years.
92	Kandhar.	1699 V.S.	do with Sahzada Dara Shikoh.	Sahah Shafi king of Iran with Murad Khan Sultan of Room who had taken Kandhar.	The Iranis were defeated and Kandhar was rescued & re-gained	In S. 1706 M. Jai-Singhji was conferred Mansab of 5,000 with 5,000 horse (doaspa & seaspa) a great distinction and two lakhs of Rupees as a grant and also the purgana of Kalyan yielding seven lakhs dams
93	Balakh and Bokhara	1703 V.S.	do to help Sahzada Aurangzeb.	The forces of the occupants of Balakh.	Great victory gained after strenuous efforts but also discomfitures.	

List of battles fought by the Maharajas of Amber—Jaipur,

S. No	Name & Place of the Battle	Date.	Who fought.	With whom.	Result.	Remarks.
94	Kama near Agra.	1706 V.S.	Mah. Jaisingh ji (Mirza Raja)	The Rebel Jats of Kama.	Completely conquered.	
95	Balakh (again)	1708 V.S.	Do. with Saadullah Khan Vazir.	The forces of the antagonist in Balakh	Victory gained by Jaisinghji & the Vazir.	
96	Meywat	1707 V.S.	Kr. Keeratsinghji	The Rebel & powerful Mewas of Meywat.	Keeratsinghji brought the Mewas under Imperial control.	The Purgana of Meywat was granted to Keeratsinghji.
97	Kandhar (Again)	1708 V.S. (later part)	Mah. Jaisingh with Shahzada Dara Shikoh.	The rebels in Kandahar & the Iranis.	Good work with victories	
98	Cheetore fort.	1710 V.S.	Do. with Saadullah Khan Vazir.	The Rana of Cheetore Jagatsinghji.	The Rana was forced to yield.	The Rana was violating the treaty by creating new things in the fort as making new walls for defending & repairs etc.

List of battles fought by the Maharajas of Amber—Jaipur.

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99	Bahadurpur near Benaras.	1714 V.S.	Mah. Jaisinghji & Shahzada Suleman Sikoh (son of Dara) and Delar Khan	Shahzada shuja.	Shuja after a bloody battle was put to flight.	Mah. Jaisinghji was given a Mansub of 6,000. And after this victory his Mansub was raised to 7,000 (Haft—Hazari).
100	Ghordi (near Ajmere).	1715 V.S.	Do. with emperor Aurangzeb.	Dara Shikoh.	Dara was defeated and he fled away with his Harm and children.	M. Jaisinghji was given lkas of rupees by Aurangzeb and a Jagir of one karor dams.
101	Purandhar (Shivaji's greatest fort).	1716 V.S.	Do and Diler Khan with a mighty force.	Shivaji Bhonsla.	After a seige Purandhar was taken. Shivaji was sent to Delhi.	M. Jaisinghji obtained the Mansub of 7,000 with 7,000 horse and many other precious grants from Aurangzeb.
102	Bijapur (Deccan).	1717 V.S.	Do.	King of Bijapur	After a compaign—Jaisinghji returned and settled at Aurangabad.	Mah. Jaisingnji died at Burhanpur in St. 1724.

List of battles fought by the Maharajas of Amber—Jaipur.

S. No.	Name & Place of the Battle.	Date.	Who fought.	With whom,	Result.	Remarks.
103	Ranga Mati (Assam)	1726 V.S.	Mah. Ram-singhji.	Raja of Assam.	Victorious, Assam was annexed in the Mogal Empire	
104	Kangra and Suket	1727 V.S.	Do.	Ruler of Kangra and Suket.	Victorious.	
105	Frontier.	1731 V.S.	Do.	Pathans rebelled.	Subdued.	
106	Kabul.	1746 V.S.	Do.	Afgans rebelled.	Subdued.	
107	Jawar-ki-garhi.	1750 V.S.	Mah. Bishen singhji.	Jat rebelled.	Churaman and other Jats defeated.	
108	Jawar-ki-garhi.	1751 V.S.	Do.	Nanda Jat.	Defeated.	
109	Multan.	1754 V.S.	M. Bishan Singhji with Shahzada Alam Shah etc.	The rebellious Sikhs.	After several fights the Sikhs were brought under Imperial control.	M. Bishensinghji was granted the district of Hindaun.

List of battles fought by the Maharajas of Amber—Jaipur.

S. No	Name & Place of the Battle.	Date.	Who fought.	With whom.	Result.	Remarks.
120	Raj Mahal	1805 V.S.	Mah. Sawai Iswari Singhji	MadhoSinghji with the Kotah Udaipur, Bondi and Marhatta forces.	After a dreadful fight Mah. Iswari Singhji was Victorious.	
121	Manupur.	1806 V.S.	Mah. Sawai Iswari Singhji as Imperial General.	Ahmad Shah Abdali.	Ahmad Shah and the Pathan forces were defeated.	
122	Bagru.	1806 V.S.	M. Sawai Iswari Singhji with his own forces.	MadhoSinghji, Kota, Bondi the Marathas Udaipur and Jodhpur forces.	The combined forces were repulsed.	

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List of Battles fought by the Maharajas of Amber—Jaipur.

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S. No.	Name & place of the Battle.	Date.	Who fought.	With whom.	Result.	Remarks.
123	Luniawas near Merta in Jodhpur.	1807 V.S.	Mah. Iswarisinghji helped Mah. Ram Singhji of Jodhpur.	Raja Bakht Singhji pretender to Jodhpur and Imperial troops under Bakshi Salabat Khan.	Bakht Singhji and Salabat Khan defeated	
124	Battle of Jaipur.	1807 V.S.	Peaceful Jaipur Citizens	Marhattas,	Heroic vengeance taken by the citizens on Marhattas.	
125	Deedwana.	1811 V.S.	Mah. Sawai Madho Singhji	Mah. Ram Singhji of Marwar and Marhattas.	Jaipur victorious.	

List of battles fought by the Maharajas of Amber—Jaipur.

S. No.	Name & Place of the Battle.	Date.	Who fought.	With whom.	Result.	Remarks.
134	Baswa and Bhandarej.	1839 V.S.	Mah. Sawai Pratap Singhji.	Rao Raja Pratap Singhji Narooka and Hamdani.	Jaipur victorious.	
135	Lalsot (Toonga)	1843 V.S.	Do	Madhoji Sindhia's General Deboigne.	Jaipur victorious after a bloody battle	
136	Toda Bhim.	1843 V.S.	Mah. Bijai Singhji of Jodhpur's forces and Ismail Beg.	Gul Mohamad.	Jaipur victorious Lakh-dhir Singh Kilyanot killed in action.	
137	Ladum (Khor)	1844 V.S.	Do.	Rao Raja Pratapsingh Narooka.	Jaipur victorious.	

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S. No.	Name & Place of the Battle.	Date.	Who fought.	With whom.	Result.	Remarks.
138	Bhusawar.	1845 V.S.	Mah. Bijai Singhji of Jodhpur's forces and Ismail Beg.	Rao Raja Pratapsinghji Narooka.	Jaipur defeated the Narooka. Padamsingh Kalyasnot killed in action.	
139	Madhorajpura	1847 V.S.	Jaipur forces.	Do	Jaipur Victorious. Damsingh Khangarot or Khejra-kasbas killed in action.	
140	Patan.	1847 V.S.	Jaipur and Jodhpur forces and Ismail Beg.	Madhoji Sindhia's General Deboigne & Marhatta forces.	Marhattas defeated.	
141	Fatehpur.	1856 V.S.	Do	Marhatta forces under General George Thomas.	Jaipur victorious.	

List of battles fought by the Maharajas of Amber—Jaipur.

S. No	Name & Place of the Battle	Date.	Who fought.	With whom.	Result.	Remarks.
142	Malpura.	1857 V.S.	Marhatta forces under General Perron.	Marhattas.	Marhatta gained a victory.	
143	Kalakankra	1869 V.S.	Mah. Sawai Jagatsinghji	Do	Do	
144	Bhom Garh. (Tonk)	1869 V.S.	Do	Nawab Ameer Khan of Tonk	Indecisive	
145	Sirus, (Newai Tehsil)	1869 V.S.	Jaipur forces.	Marhattas.	Jaipur victorious Rangeet Singh Rajawat fought bravely but was killed in action.	
146	Gheengholi ki Ghati.	1163	Jaipur forces.	Maharaja Man Singhji of Jaipur.	Jaipur Victorious.	

List of battles fought by the Maharajas of Amber—Jaipur.

S. No.	Name & Place of the Battle.	Date.	Who fought.	With whom.	Result.	Remarks.
147	Jodhpur.	1864	Jaipur forces.	Maharaj Man Singhji & Jodhpur.	Jodhpur for was besiezed.	
148	Govindgarh.	1864	Do	Do		
149	Harsoli.	1864	Do	Ameer Khan.		
150	Phagi.	1864	Do	Do		
151	Todari.	1871 V.S.	Do	Bapurao Sindhia.	Jaipur victorious Lachmansingh Rathor of Dhaner was killed in action.	

List of battles fought by the Maharajas of Amber—Jaipur.

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S. No	Name & Place of the Battle.	Date.	Who fought.	With whom.	Result.	Remarks.
152	Delhi.	1913 V.S.	Jaipur forces under Bakshi Faizali Khanji. Thakur Kanjeet Singhji Balbhadrot of Achrol, Indar Singhji Khangarot of Dudu, Kanjeet Singhji Khangarot of Parli, Sheo Singhji Khan garot of Boraj, accompanied Capt. W. Frederick Deen, Resident Jaipur and went to Delhi.	Mutineers,	Jaipur was victorious.	

The Battle of Haldighat,

THE INDIAN THERMOPYLÆ.

The battle of Haldighat was fought between two extraordinary Rajput personalities of their age. Historians are divided into two opposite camps regarding this affair. One party sings the glory of the brave and proud Pratap, while another lavishly praises the heroic exploits of the shrewd and warlike Man; but in reality both equally deserve the highest compliments, and inspite of the circumstances which placed them on opposite sides, the feelings of mutual admiration were never strained.

Few Rajput heroes can be compared with Maharana Sanga, Maharana Pratap, Maharaja Shivaji, Maharana Sangram Singhji II of the glorious Shishodiya dynasty. Their contemporaries among the Kachwahas were Maharaja Prithvi Rajji, Maharaja Man Singhji, Mirza Raja Jai Singhji and Maharaja Sawai Jai Singhji. At critical junctures, the leaders of the Kachwaha clan had either to fight

shoulder to shoulder, or measure swords with these contemporary Shishodiya warriors.

The famous Rana Sanga who, before his accession due to an unfortunate misunderstanding with his elder brother, Udna Prithvi Raj of Toda fame, had in disguise to serve his brother-in-law Maharaja Prithvi Rajji of Amber as one of the palace guards, was, however, treated with deserving respect when his identity was found out and was greatly helped by the said Maharaja at the epoch-making battle of Bayana fought with Babar. Mirza Raja Jai Singhji rendered great assistance to Shivaji and, when the latter was kept in a state of semi-imprisonment by the Emperor Aurangzeb at Delhi, he risked his own life and that of his son, Kumar Ram Singhji, to save Shivaji and Shambhaji. After Maharaja Sawai Jai Singhji had counselled with his father-in-law, Maharana Sangram Singhji II at Udaipur and Hurda, the Peshwas of Poona and the Rajput rulers of Rajputana shattered the tottering edifice of the Mughal Empire. He defeated the Sayed Brothers at Sambhar and got Rampura for the Maharana, thus rendering unique help to the throne of Mewar. Now let us examine the relations between Maharaja Man and Maharana Pratap as brought out during the battle of Haldighat and at various other petty clashes.

The dominating characteristic of the Kshatriyas has invariably been a scrupulous and unflinching adhesion to their plighted word, so that when they have once joined one warring party in a battle, they will stick to it even at the cost of their lives. Thus, it is seen that father faces the son, and brother meets the brother on the sacred field of death. The history of our land is replete with examples of

this kind, and at the battle of Haldighat as well, Sagat Singh and Sagar Singh, the brothers of Pratap, had to fight, from a sense of duty, on the side of the emperor. It was due to a similar irony of circumstances that Maharaja Man Singhji had to encounter Maharana Pratap at Haldighat. But even that stern sense of duty, which compels a Rajput to oppose his nearest and dearest ones, softens down, when momentous situations arise, which call for forgetting existing enmities and personal bickerings. The quenching of the fire of fraternal dissension with his own blood as performed by Sagar and Sakat Singh Shishodiya, and the great sacrifice of Mirza Raja Jai Singhji in helping Shivaji are glorious examples of this noble spirit.

Maharana Pratap and Maharaja Man Singhji were closely related to each other, and both were eager in their heart of hearts to enhance the glory of the Kshattriyas, though by different means. The Maharana was a great devotee of Eklingji, while the Maharaja in that period constructed the temple of Govind Devji at Brindaban and Mata Shiladeviji at Amber. It was Kumar Man Singhji who along with his father flatly refused to enter the fold of the mysterious Din-i-Ilahi of Akbar and thus proved his devotion to the religion of his ancestors. Maharaja Bhagwant Dasji and Kumar Man Singhji both came to Udaipur, although off their way from Gujerat to the Mughal capital, and visited the Maharana. The relations between the scions of these two ruling houses were extremely cordial and friendly. (*Akbarnama Eliot Vol. VI pages 42,43 and H. Bavaridge's translation of Akbar-nama Vol. III., pages 92, 95*).

After the sack of Chittor in the time of Maharana Udai Singhji, when the Shishodiyas had to suffer immense loss in men and money,

the great fortress of Chittor and the adjoining territory fell into the possession of the Mughals. The Rana devastated the country and betook himself to the hills. The Mughal Emperor demanded the elephant 'Ramprasad' of the Maharana, which was curtly refused. (*Udaipur Rajya Ka Itihas Part I, written by R. B. Gorishanker Heera Chand Ojha*). This refusal afforded afresh cause of enmity, which never became fully subsided. Kumar Man Singhji was appointed the generalissimo of the army and was accompanied by the Mohammedan nobility and his chosen Rajput warriors, near relatives and landholders including Raja Madho Singhji of Ajabgarh-Bhangarh, the younger brother of Kr. Man Singhji, Raja Jagannath of Toda Bhim and Ranthambhor and the younger son and brother of Maharaja Bharmal and Maharaja Bhagwant Dassji respectively, Rao Khangar of Narana and Jobner, the son of Raja Jagmal, the younger brother of Maharaja Bharmalji and Rao Loonkaran Shekhawat of Sambhar and Manoharpur. This army consisted, in a major portion, of trained cavalry, which had achieved lasting fame in Mughal history. Among the Mohammedan nobles were included Ghazi Khan Badakhshi, Khwaja Muhammad Rafi Badakhshi, Siyabuddin Giroh, Payanda Kazzaq, Alimurad Uzbek, Qazi Khan, Ibrahim Chishti, Sheikh Mansur, Khwaja Ghayasuddin, Ali Asafkhan, Sayyid Ahmad Khan, Sayyid Raju, Mahatar Khan, Sayyid Hashim Khan and Mujahid Khan. There is a difference of opinion regarding the relative strength of the contending armies; but we may safely accept the word of Al-Badauni, the author of the famous Munta-khab-ut-Tawarikh, who was with the Mughal army and estimates the strength of 5000 Rajputs with Maharaja Man Singhji and of 3000 Rajputs with the Maharana.

The fact that the territory of Mewar is extremely hilly and the field of battle was not spacious enough to let in an army of, say, a lakh, makes the said historian's estimate all the more reliable.

The position of Kumar Man Singhji was not at all enviable at this moment. On one hand, he had to perform his duty to the emperor, on the other hand, he had to fight against Maharana Pratap, the champion of Independence, the only isle not submerged by the onward sweep of Mughal Imperialism. In these circumstances the Kunwar decided to give battle to the Maharana, and also to help him in all possible ways, if the Maharana's life was in danger. The major portion of his army consisted of Mohammedans and there were the Emperor's strict orders to capture the Maharana, alive or dead. Under these conditions the amount of help which Kumar Man Singhji was able to render could not be much. There had been momentous occasions during the brilliant career of the Maharaja, when he had to meet his nearest relatives on the field of battle, and his sons, grandsons and cousins were killed before his very eyes; but this was perhaps the most critical juncture, when he had to face the Maharana, the hero of Rajput chivalry, pride and independence. He decided upon the line of action and informed his Rajput army accordingly.

The imperial camps were pitched at Mandalgarh to arrange supplies, and the field of action then shifted to Khamnor village adjoining the plain of Haldighat. Just a day or two before the decisive engagement, the Maharaja was found engaged in a hunting excursion near the camp of the enemy. The Maharana, who kept himself always well-informed of the movements of the invading army and its intrepid leader, was instigated by some mean-minded cunning

followers to seize that golden opportunity of attacking Kumar Man Singhji unawares and dispatching him. The Maharana and Man Jhala of Sadri rebuked them harshly and never even dreamt of harming the unguarded warrior. They considered it impolitic also to do so. This incident amply proves the noblemindedness of the great Maharana.

Pratap advanced with his seasoned warriors. Under his crimson banners were collected the proud Rajputs and warlike Mohammedans. This army included many crowned heads whose territories were taken possession of by the Afghans and the Mughals. They could get shelter only under the fearless Pratap and were burning with rage to wreak vengeance upon the usurpers. Among the celebrities were included Ram Sahai Tanwar of Gwalior with Shalivahan, Bhawani Singh and Pratap Singh, his sons, Jhala Man Singh of Delwara, Jhala Beeda of Sadri, Sonigara Man Singh, Dodia Bhim Singh, the founder of Lawa Sardargarh estate, Rawat Kishandas Chundawat of Salumbar, Rawat Net Singh Sarang-Devot of Kanod, Rawat Sanga Chundawat of Deogarh, Thakur Ramdas Rathor of Badnor, the son of famous Jaimal, Rana Punja of Joorapur-Merapur, Kalyan Parihar, Shankar Das Rathor of Kelwa, Purohits Gopi Nath and Jagannath,, Charans Jaisa and Keshavdas Sauda, Mutsaddi Bhama Shah and his brother Tara Chand, Bachawat Mehta, Jaimal Mehta, Ratan Chand Khetawat and Mahasani Jagannath. Hakim Khan Soor the traditional foe of the Mughals was also with Pratap. Besides the Rajputs and the Mohammedans, there was a great horde of Bhils who were acquainted with every nook and corner of the hilly and uneven land of Mewar.

On the second day of the brighter half of the month of Jyesta 1633 Vikram (June 1556, Rabiulawwal, 684 H) the Maharana's army started an offensive against the enemy on the field of Haldighat, the Indian Thermopylæ.

Kumar Man Singhji was seated on the elephant surrounded by his brothers and nephews, including Raja Madho Singh, Raja Jagannath, Rao Khangar, and his selected Rajput followers. This cavalry bodyguard was regarded as the flower of the army of the ever-victorious Man Singhji. Like Napoleon Bonaparte, Man Singhji used his body-guard only at the most critical moments when defeat stared him in the face. This body-guard remained surprisingly cool before the mad elephant when Bharamalji went to see Akbar for the first time; it was this band of his chosen Rajput warriors which had saved the life of the Emperor in the battle of Sarnal (Gujerat). This body-guard was famous for heroism and self-sacrifice from Balakh to Assam and from Kashmir to Nerbada.

The centre was guarded, in addition to this body-guard, by Khawaja Mohammad Rafi Badakhshi, Shiabuddin Guroh, Payandah Qazzaq, Alimohammad Uzbek and Raja Lunkaran Shekhawat of Sambhar. Sayyid Hashimkhan of Barah with his chosen warriors formed the vanguard of the army. The right flank was defended by Sayyid Ahmed Khan of Barah, while on the left flank there was Qazikhan with the Sheikhzada of Sikari. The rear was guarded by Mehtar Khan. It may be noted that the Sayyids of Barah were regarded as fighters of the first water and in the thick of the fight they would get down from their horses and cut the opposite armies to pieces with their swords.

The Maharana's army was also divided into two parts, one division was under Hakim Khan Sur and the other was under the command of the Maharana himself. This army was awaiting the enemy behind the valley, and no sooner had the Imperial army advanced beyond the Khamnor village than the warriors of Mewar fell upon them like hungry tigers. The cries of 'Har-Har-Mahadeo' resounded the air. The first offensive of the Rajputs was always extremely vigorous and, not to speak of soldiers, even the array of guns and elephants could check it with difficulty. This offensive was borne by Rao Lunkaran Shekhawat and the Rajputs and another led by the Maharana fell upon Qazikhan, Sheikh Mansoor and Sheikzadas of Sikari. Both these offensives were so sudden and vigorous that the organisation and the movements of the imperial army were greatly disturbed, and the Rajputs of the Maharana's side and of Lunkaran's side were so inextricably mingled that no one could distinguish between friends and foes. It was at this time that Al-Badauni, who was in the vanguard, asked Asaf Khan how to know the foe and shoot. Asaf Khan atonce replied "Go on shooting arrows, the Rajputs of whichever side be killed, Islam shall distinctly gain". The Mohammedans went on shooting right and left and not a single arrow was wasted; because the crowd of the Rajputs was engaged in a hand-to-hand fight. This double offensive, specially this abominable treachery, could not but adversely affect Lunkaran and his army who were driven through the vanguard to the right side.

Here the readers may note the base communal feelings which were working in the minds of at least a section of the Muhammadans and the Hindus. The position of Kumar Man Singhji was really

delicate. When the Mohammedans were ready to strike any Rajput, whether a friend or a foe, we can not blame Maharaja Bhagwant Dassji and Kumar Man Singhji' going to the Maharana for consolations, nor can we upbraid the Maharana for not killing Kumar Man Singhji when found hunting near the Maharana's camp. In either case we may explain the situation by citing the famous proverb "Blood is thicker than water". (*Udaipur Rajya Ka Itihas by R. B. Gauri Shaukar Heera Chand Ojha, Page, 434*).

To take up the narrative, when the offensive of the Maharana disorganised the imperial defence, the Maharana's army was able to attack the centre, which put the Sheikhzadas of Sikari to their heels and their leader Sheikh Mansur, the grandson of Sheikh Ibrahim, was seriously wounded. Qazikhan also got wounded and ran away from the battle field. The Maharana's soldiers were inspired with the ideal of laying down their lives at the altars of their home and religion and had no consideration for the enemies' lives. So, though smaller in numbers, they worked havoc on the Mughal army, and the Rajputs of the centre and the followers of Asaf Khan also began to retreat. This was a moment when only the extraordinary intrepidity of the commander could save the imperial army from utter ruin. Man Singhji knew how to rise to the occasion, and it was his cleverness, experience, resourcefulness, sagacity and tenacity which turned an impending and almost sure defeat into a decisive victory. At this critical juncture he advanced with his trusted body-guard on horse-back. The elephants also played an important part in this engagement. The Maharana's elephant Luna was met by Gajmukta of the imperial side led by Fauzdar Jamalkhan. The imperial elephant was about to retreat when the driver of Luna was shot down. At this moment,

Pratap Singh Tanwar, son of Ram Sahaiji Raja of Gwalior, a relative of the Maharana, moved forward on 'Ramprasad' which had been the source of all this bloodshed. This elephant killed several persons. 'Gajraj' led by Kamal Khan and 'Ranmadar' led by Punju, met the onslaught of this terrible animal. 'Ranmadar' was on the point of leaving the field of battle when the driver of Ramprasad was killed by an arrow. 'Ramprasad' whose valour was ever a topic of discussion at the imperial court was caught. Hussainkhan the darogha of Feel Khana also joined in this fight.

Kumar Man Singhji gave proof of his courage, presence of mind and coolness, when he seated himself as "Elephant-driver" on the death of his Mahawat. Alongwith his body-guard advanced Ahmed Khan and Hashim Khan, the Sayyids of Barah, Mahtar Khan who moved forward from the rear and encouraged the retreating imperial army to prove true to the salt.

Thus the body-guard of the Maharaja and the said warriors bore the brunt of the terrible offensive of the Maharana. The first offensive had resulted in scaring away half the Imperial army across the Banas for 8 to 10 miles, and thus there ensued a fierce skirmish between almost equal number of fighters.

The warriors of the Maharana's side, who were bent on sacrificing their very lives on the altar of independence, fought very bravely. Raja Ram Sahai, Tanwar of Gwalior, showed great heroism and cut his enemies with two swords in his hands; not a single Tanwar was alive on that fateful day. Ramdas Rathor followed the heroic example of Jaymal in life as well as in death. Jhala Bida, Rawat Net Singh Sarang Devot of Kanod, Dodia Bhim Singh and Shankar

fought and died on the field of battle. Rana Pratap himself fought with extreme courage. He moved his famous 'Chetak' towards Kumar Man Singhji. It was a duel between Man, the pride of the Rajputs, and Pratap, the glory of the Rajputs. Chetak planted its fore-feet on the head of the elephant when Pratap aimed his lance at Kumar Man Singhji. The lance struck against the armour of Kumar Man Singhji and gave way. The Maharana got wounded by an arrow of Kumar Man Singhji, and a hind leg of Chetak was cut off by the sword wielded by the elephant.

The Maharana could not make another attack, because he was badly wounded and his horse was rendered incapable of attempting any offensive. Kumar Madho Singhji, the younger brother of Kumar Man Singhji, was hot with rage when he saw the Maharana making an attack direct on the person of his brother. He rushed his charger at the Maharana and there ensued a duel between the two. Kumar Madho Singhji possessed unusual physical strength and was irresistible at a duel, and was a great favourite of Akbar who had assigned the districts of Ajmer and Malpura to his Jagir. The Maharana was not only wounded but also extremely tired due to great physical and mental exertion, and this attack would have easily proved fatal but for the well-known maxim of the Rajputs that on the field of battle they never destroy "the head that wears the crown". So Kr. Madho Singhji soon withdrew from the battle after an initial lance stroke on the face of the Maharana.

The Maharana at that moment was so closely surrounded by the foes that the Rajputs of both the sides felt extreme anxiety for the safety of his life. Even Sakat Singh, the brother of the Maharana,

who due to fraternal dissension had left Mewar and was fighting on the imperial side, began to feel great concern for the life of his brother. Seeing no way out of the impasse, Jhala Man Singh atonce snatched away the head-jewel, the regal umbrella and other insignia of the crown of Mewar from the Maharana and put them on his own person, although the Maharana was most reluctant to leave the field of battle at the risk of the life of his trusted kinsman and warrior. Just as his grand-father Jhala Ajja had assumed the leadership of the Rajputs at Bayana and died on the field of battle fighting against Babar's army, when Rana Sanga was compelled to leave the battle-field due to wounds, in almost similar circumstances Jhala Man led the remnant of the Mewar army against the Mughals and thus saved the precious life of the Maharana. The imperial army mistook Jhala Man decorated with the insignia of Mewar for Pratap and attacked him from all sides. As long as there remained even one drop of blood in the veins of the heroic Jhala, he did not allow the enemies advance forward and the battle-field of Haldighat was covered with saffron-coloured robes of Rajputs of both the sides. A local poet has sung the glory of the Jhala in these words, and the herald deservedly recites the couplet:—

आधी गादी वेदलो आधी गादी रांण ।

सादरी सुत्तांण झालो दूसरो दीवांण ॥

The brisk retreat of Pratap remained unnoticed by the soldiers of the Mughal army except by Kumar Man Singhji, Kr. Madho Singhji, his companions and two Mohammedan soldiers, one hailing from Multan and the other from Khorasan. The two soldiers with their eagle-eyes detected atonce how the Maharana was escaping from the clutches of the Mughals. They atonce set their horses at the

Maharana. Sakat Singh who was noticing all this could not help moving, and fraternal affection overpowered him. He pursued the Pathans. Alas ! the Maharana's wounded horse could not gallop fast enough to cross a rivulet. The soldiers of the imperial army might have got their opportunity of inflicting an irretrievable harm upon the person of the Maharana when the arrows of Sakat Sing finished them both. He loudly called the Maharana to stop his Chetak. Although the Maharana was in a very desperate mood, his blood began to boil when he recognised the voice of his treacherous brother who had gone over to the side of the Mughals and helped them to forge new fetters for dear Mewar. The helpless Maharana thought that Sakat Singh had caught this opportunity to take fullest retaliation for all his previous feuds. What was his wonder when he saw Sakat Singh come down from his horse and throw his bloodstained body at the feet of the Maharana. The horrid scars were atonce washed off with sacred tears of the two brothers. Chetak breathed his last at this pious moment. Sakat Singh gave his steed 'Natak' to Pratap. The herald deservedly recited the couplet in the presence of Raoji of Bhindar, in the senior line of Saktawats:—

दूरा दातार चोगणा भूभार ।

मुलतानी खुरासाणी की आगत ॥

This defeat entailed a very heavy loss upon the Maharana. The springs of Mewar's strength were already very heavily drained during the battle of Bayana, and the invasion of Chittor led by Bahadur Shah of Gujerat. Haldighat crushed the Maharana's strength to such an extent that it was thought risky to maintain Gogunda as the

capital. Hence, the Maharana sought shelter in the impenetrable hills of the Aravalies.

It need not be repeated that the slackness of the Maharaja, who could conquer Balakh, Bukhara, Kabul, Sindh, Kashmir, Bengal, Assam, Orissa, Bihar, Gujerat, Ahmednagar and Khandesh at his first attempt and who was a matchless hero, an incomparable field-marshal and a born leader of the heterogeneous Mughal armies consisting of soldiers of multifarious nationalities and faiths, could be nothing but intentional. He did so in order to save the life of the Rana of Mewar inspite of the clear orders from the Emperor to capture the Maharana, alive or dead. This slackness could not remain hidden from the shrewd Akbar, Mughal generals and courtiers. Even the Maharana knew it in his heart of hearts, for no one could believe that Maharaja Man Singhji, who could subdue distant lands like Afghanistan, Assam and the Deccan, would return unsuccessful from Mewar, a small principality adjoining his native place Amber—every inch of the land and every notable warrior of which was kown to him to make his task easy. Moreover, there were several events which confirmed the doubts of the Emperor; Kumar Madho Singhji refrained from a fatal blow and allowed the Maharana to slip away; no military escort was given to the two Pathans who pursued the Maharana; Sakat Singh was allowed to do as he liked, Raja Jagannath did not attack the Maharana even though he was able to advance quite close to him. There is no wonder then that Shahbaz Khan was sent to the command of the Mughal army in place of the Maharaja who was recalled, and his admission to the imperial court was withheld. Matters did not end here. The imperial honours and mansabs, not only of Kumar

Mansinghji but also of his father, were forfeited. (*Translation of Akbarnama by H. Bavaridge Vol. III, pages 274 and 275 and Udaipur Rajya Ka Itihas Vol I, page, 447*).

Shahbaz Khan conquered Kumbhalgarh and within a few months was able to reduce the Rana to such a strait that he was compelled to leave the territory of Mewar. Without the least shadow of doubt it may be asserted that Shahbaz Khan was no match for the Maharaja. Yet if Shahbaz Khan were to face the situation which the Maharaja had to face at Haldighat, the position would have become infinitely more dangerous for the Maharana, and the flickering lamp of independence would have been extinguished so soon. It was Maharaja Man Singhji alone who could perform the double duty towards the Emperor as well as the Maharana with such consummate skill and adroitness that even to this day people believe that the Maharaja had been the bitterest enemy of Mewar. The jokes cut between the relatives of the husband and those of the wife among the Rajputs when they belong to the Kachwaha and Shishodiya clans have added to the complexity of this simple event. But the day is not distant when an impartial review of all available historical resources will bring out the complete truth to light and remove the misconception regarding Maharaja Man Singhji who so admirably reconciled his duty towards his community and his loyalty towards Akbar.

In my opinion the battle of Haldighat is far more important than battles of Sarnal, Kabul, Cuttock, Assam and Bengal.

Battle of Bahadurpur,

AND

Maharaja Mirza Raja Jai Singh's part, played in the fratricidal war in Delhi.

The death, the dethronement and the grave illness of the ruler in India and more so in the East during the mediæval times and more specially during the Islamic times, were sure causes of bloodshed, unrest or uncertainty of even one's own existence.

There was no difference of time between putting the hand upon the string of the guitar in honour of heralding the accession to the throne of the ruler or putting the bow-string round the unfortunate neck of the former ruler. In the orgy of blood, from the whole Royal family of the vanquished down to the innocent ministers, generals, followers and favourites all were beheaded with one excuse or the other and admittedly their place was taken by the attendants of the victor, however capable or incapable they were. On the political firmament of time, the throne used to be placed on the ground slippery with blood.

There was consternation and awful dread everywhere in the camp, the capital and the country and none was considered secure for the time being. The serious disease of the emperor Shahjahan took a dangerous turn, and as India is more apt to have rumours afloat, the bad news in all its shapes and forms spread at once through the length and breadth of the country. Dara, the eldest and favourite son of the emperor, who was near his person in the capital was handling the whole situation, while Prince Shuja in Bengal, Prince Aurangzeb in the Deccan and the fourth son Murad in Gujrat were trying their level best to get the upper hand and hence the fratricidal war seemed inevitable to the fore-sighted emperor Shah Jahan. The scenes of bloodshed of his real brothers Pervez and Shaharyar and the distress of his father Jahangir and Nurjahan were just before his eyes and he saw that the same thing would follow suit.

Prince Shuja, hearing the bad tidings from the capital and being well aware of the ambition of his elder brother started for Raj Mahal the capital of Bengal. He immediately crowned himself king and took the pompous title, 'Abbul Faiz, Nasaruddin Mohammad, Timur III, Alexander II Shah Shuja Bahadur Ghazi.' The Khutba was read in his name in the mosques and coins were struck and the assumption of Royalty was complete. It only remained to defeat the rivals and seize the throne of Delhi. On the other hand prince Aurangzeb invaded the capital from the Deccan side. It was a difficult task for Dara to cope with the situation on two fronts.

It is very difficult for a general to wage war against a prince of Royal blood at a time when it is impossible to foresee on whom the

goddess of prosperity would smile. By the order of the central power, the forces were ready to start, but almost all the Mughal generals were inclined to side with Aurangzeb, the begotted prince, and it was difficult for Dara to rely upon the fidelity of the halfhearted element in the capital.

He most judiciously put his faith in the fidelity and fortitude of the three Rajput rulers, that is, Maharaja Mirza Raja Jai Singhji of Amber, Maharaja Jaswant Singhji of Jodhpur and Rao Raja Chhattar Salji Hada of Bundi, who all three were the bulwarks of the Mughal power.

Those hoary-headed Rajput Rulers, who rendered meritorious services to the realm like Rajput allies, whose guiding principle was only to serve faithfully the sovereign, whoever he might be, were called forth to command the troops against the princes of royal blood. Maharaja Mirza Raja Jai Singhji, with a force of 20,000 Cavalry, 2000 foot Musketeers and 200 Burqandazes, with many elephants and a well-fitted war-chest, moved against prince Shuja towards Bengal in the end of 1567, A. D. at the Imperial command, (*51 Abad-i-Alamgiri 2.15 B's Alamgir Nama, History of Aurangzeb Vol. II P. 150 by Jadu Nath Sircar*).

The nominal command was given to Dara's eldest son Sulaiman Shikoh, a mere youth and the doughty Afghan leader Diler Khan Rohilla was also sent with Mirza Raja for the ensuing conflict. At the same time Maharaja Jaswant Singhji was sent against the combined forces of the princes Aurangzeb and Murad. Doubly fatal to Dara's cause, the Imperial troops were hopelessly divided into two camps, one going one way, while the other pursuing the opposite path.

In those days there were few combatants who were on a par with the Rathores commanded by their intrepid head, Maharaja Jaswant Singhji. He had also with him a galaxy of brave Rajput princes like Madho Singhji Hada of Kotah, with his five illustrious sons, Arjan Gaur, Rathore Ratan Singh, the founder of Ratlam, Rai Singh Shishodia of Toda Rai Singh, Sujan Singh, and Devi Singh Bundela, Amar Singh Chandravat of Rampura and many others, who were ready to lay their lives for the sake of the emperor.

But the heads of both the armies, the Maharajas of Amber and Jodhpur, unfortunately had special instructions from the good emperor, the father, to avoid battle and bloodshed and persuade the three princes to go back to their respective viceroyalty peacefully. The reader can best judge how far the generals in such a dilemma, could act creditably when they were standing between the devil and the deep sea.

Reluctant and half-hearted enterprise is a hopeless task on such an occasion.

Besides, Maharaja Jaswant Singhji was not, unfortunately, on a par with Mirza Raja Jai Singhji in point of generalship, which could turn the scales at the crucial time. Here I will quote from Sir Jadu Nath Sircar in his own words. Vol. II of the history of Aurangzeb P. 6:—"His army, too, was an ill knit group of discordant elements. The various Rajput clans were often divided from each other by hereditary feuds and quarrels about dignity and precedence. Unlike Jai Singh, Jaswant Singh was not the commander to humour and manage them and make all obey one common head."

The god Mars had never witnessed such marvelous bravery and heroism, as the Hadas and Rathores displayed at the battle of Dharmat on the 15th. of April 1656. The brave chief of Kotah Hada Madho Singhji was killed in the thick of battle together with his four brave sons, Mukand Singh, Mohan Singh, Jhujhar Singh and Kanni Ram and the last and 5th, Kishore Singh was only found with difficulty gravely wounded amidst the heap of slain to ascend the Gaddi after recovery and to die in the distant Deccan at Arcot.

Maharaja Jaswant Singhji the generalissimo after valiantly fighting to the last and losing 90 p. c. of his Rathore combatants and himself receiving two wounds wanted to rush his horse, into the advancing enemy's ranks and get slain to die the death of a hero. But his generals, Askaran, Mahesh Das and Goverdhan, and other ministers seized the reins of his horse and dragged him out of the battle field. When the vanquished Rathores reached Jodhpur, apart from sympathising and solacing her brave husband, the Maharani, in bitter anguish and full of Rajput honour ordered the soldiers to close the city gates and sent the piercing word that the battlements of Jodhpur and his Maharani were unable to hail the vanquished Maharaja and husband. I wonder whether in the history of the world there are any instances where such Amazonian sentiments are met with. To take up the thread of the narrative, one should go from the barren barony of Marwar to the verdant soil of Bihar, where the Imperial army under Mirza Raja Jai Singhji was tackling the problem of Shuja. As the old emperor had entreated the generals to do their best to avoid fratricidal war, they were not to molest Shuja, if he returned peacefully to his province. Fighting was then the last resort, if he persisted in advancing. (*Abad-i-Alamgiri* 2166 B, *storiq*

I 244 Bernier, 35, History of Aurangzeb by Sir Jadu Nath Sircar Vol. II, P. 131).

The army came in touch with Shuja at Bahadurpur 5 miles N. E. of Benares.

Here on the high bank of the Ganges, Shuja formed an entrenched camp with his flotilla moored close at hand. Dara's army halted 3 miles off. For some days there was a distant artillery duel, and now and then skirmishes between the hostile armies scouts. The Delhi troops had no such decided superiority of strength as to storm Shuja's position with a certainty of victory.

Imperialists carefully studied the enemy's position and habits, while Shuja was grossly indolent letting things drift and sleeping till late in the morning. Early in the morning of the 14th. Feb. 1658 the imperialists marched their troops out on the pretence of changing their ground and suddenly fell upon Shuja (*Alamgir nama, 31, Masum 34a-40b. History of Aurangzeb by Sir Jadu Nath Sircar Vol. II. P. 132).*

The Bengal soldiers after rubbing their eyes full of sleep, found that the enemy was already around them. They had no time to put on their tunics but took the shortest road to safety. The tumult broke Shuja's sleep on a couch having round a mosquito-net. He took to an elephant and hurried to retrieve the day but it had already been lost. The enemy had swarmed into his camp and were looting. All his captains had fled away from their respective quarters without caring what became of their master. Here and there a few knots of men were facing the enemy and offering resistance, but

more with a view to win their way to safety than to gain a victory. Some 3000 of the enemy surrounded his elephant and plied the muskets and bows at him. Their arrows rained down on his howdah and some even glanced off his coat of mail. But he boldly kept them back, emptying 2 quivers of arrows with his own hands.

The enemy pressed still closer. He shouted to his own men to rally and form behind his own elephant, but it was of no avail.

They tried to capture the elephant, one of them coming near enough to slash his leg with his sword. Only one path of safety lay open. The elephant was driven to the river bank where the fire of the naval guns checked the enemy's near approach. After repeated counter charges by a band of his devoted followers under Mir Isfandear Mamuri and Sayyid Ismail Bukhari they gained time for the elephant to break through the enemy's cordon and reach the bank, where Shuja quickly dismounted and sought safety among his boats. Bans Bhaskar on P. 2663 says:—"Upon this Sulaiman Shikoh by his personal influence over his father and grand father became instrumental to making a grant of Rs 500000 in the mansab of Mirza Raja Jai Singhji and Dalelkhan and Rs 200000 to Anirudh Singh Gaur of Seopur as a remuneration in recognition of their meritorious services in winning a decisive battle.

Sulaiman's men now plundered the entire camp. The tents, jewels, furniture and all sorts of other goods besides money, horses and elephants were seized by the victor. The Bengal troops had escaped with their bare lives and left everything behind. Shuja's own losses estimated were immense. His chief minister Mirza Jang Beg lost Rs. 600000 worth of property in

addition to horses and elephants. The total loss could not have fallen short of two crores of rupees.

The fugitive Prince at once weighed anchor and sped down the river. Some of his servants, who reached the bank shortly after him were too late to embark and perished hopelessly by the enemy's sword. For ten miles the flotilla was rowed in selfish haste without a halt being made even to pick up their own men running in distraction on the bank. At last the boats drew up in exhaustion on the further side and here Mirza Jang Beg the Vazir who had ridden away from the field with only 400 men was taken on board. The nature of their panic may be judged from the fact that he congratulated his master on his having saved his life which in such a carnage was equivalent to a thousand victories. But the main army fled by land route by Sasaram to Patna. So thoroughly demoralized were they that disgraceful scenes marked their precipitous flight. Every small group of half naked peasants, walking behind them stick in hand, was magnified by their terror-stricken imagination into pursuing columns of the army, whose arrival they dreaded every moment.

The vanquished warriors though 10000 to 15000, strong, clad in mail and cuirass mounted on chargers quickly let themselves be stripped of their all by small bands of villagers. Some even threw away their own accoutrements and money to facilitate their flight.

The village women lured the soldiers aside, promising to give them drinking water and then snatched away their clothes and property, while the hero durst not protect himself even by a sword.

The entire road to Patna was littered with numbers of abandoned elephants, horses, load camels, mules, costly articles and sacks of coins. These were quickly appropriated by the villagers.

Shuja reached Patna on the 19th and rallied his men to some extent.

But the victorious Sulaiman Shikoh, after freely looting the Bahadurpur camp was now coming in pursuit. So Shuja pushed on to Mungir (Monghyr) where he stopped to gather the stragglers and give respite to the wounded and arrange for making a stand against the pursuers. By great efforts and daily supervision he built a wall two miles long from the hill to the river, across the plain outside the city. The ramparts were strengthened with trenches, stockades and batteries; soldiers mounted them day and night on watch for the enemy's approach.

The unforeseen obstacle brought Sulaiman to a halt short. He encamped 14 miles to the west of Mungir and took time to mature his plans.

Just then news reached him from the court. His father wrote urging him to patch up a truce with Shuja and hasten to Agra to meet a danger coming from the south.

Terms were quickly arranged between Shuja's Vazir, Jang Beg and Raja Jai Singh and confirmed by the principals. It was agreed that Bengal, Orissa and Bihar to the east of Monghyr should be left to Shuja but his seat should be at Rajmahal, as his presence at Monghyr on the western frontier would be a menace to the ruler of

Delhi. As soon as the treaty was signed early in May 1658, Sulaiman hastened back towards Agra, but alas! too late to save himself or his father.

As Aurangzeb proclaimed himself Emperor, Delhi and Agra lay prostrate at his feet. Mirza Raja Jai Singhji was sent against Shuja by the Imperial orders only. When the crown passed from brows of old Shahjahan to those of Aurangzeb and when he received the Firman from the new emperor to reach the capital, Mirza Raja Jai Singhji, as was customary in those days, left Sulaiman and proceeded to Delhi. On being asked, he gave the parting advice to Sulaiman Shikoh either to stay at Allahabad, join arms with Shuja and attack the capital, or hurriedly join his father in the Punjab by making a detour by Saharanpore. Faltering of a general is bad tactics on the military chess-board. He foolishly lost valuable time in consulting people. So the road to the Punjab was blocked up, and he reached Srinagar in Garhwal to be captured and killed like other members of his family. Maharaja Mirza Raja Jai Singhji was a very shrewd general and a clever statesman. He was sent in pursuit of Dara Shikoh. There were chances to capture the doomed prince. But he unlike the cursed Malik Jiwan did not lay his hand upon the prince of the royal blood.

Maharaja Jaswant Singhji of Jodhpor, after his defeat at Fatehabad and desertion at Khajuwah, was trying to fight against Aurangzeb at Ajmer, helping Dara, for whom his advice was not to go so much ahead in the fratricidal war, which was a timely and farsighted counsel.

In this war, at Fateahabad and Dholpur, the Hada families of Kota and Bundi were wiped out. Jodhpur also met the same fate. Even then they could not achieve the object by shedding so much Rajput blood, as both were ruinous to Dara's cause. In the battle of Bahadurpur, Mirza Raja Jai Singhji was victorious. He served the cause of Dara Shikoh. He was successful wherever he was sent but he never sided with the losing party or exposed himself like a moth upon the lamp. Moreover he gave valuable advice and necessary help to the gainer and the loser both, as well as to his brother princes. The emperor did not only honour him but was also in dread of him. Once, when the emperor Aurangzeb, with a scanty retinue in those difficult days, by chance came across Mirza Raja Jai Singhji during the Punjab excursion, he found that it was difficult for him to save himself from the clever clutches of Mirza Raja Jai Singhji. He exclaimed,

سلامت باشد راجاجی

Salamat bashad Rajaji! But bargaining was not the wont of the Rajputs. He only smilingly nodded when none else, but both of them only understood the humour. (*Bernier's Travels in the Mughal Empire, P. 72*).

Mirza Raja Jai Singhji's

SUBJUGATION OF SHIVAJI

The failure of Prince Muazzam and Maharaja Jaswant Singhji in the Deccan, made the Emperor Aurungzeb appoint Mirza Raja Jai Singhji as commander of the Deccan campaign. The Emperor now determined to put down Shivaji and for this he appointed Mirza Raja Jai Singhji in place of the failures, the prince and the Maharaja of Jodhpur. as his chief general in the great campaign of the Deccan. On the 30th. of September, 1664 A. D., Jai Singhji was deputed with Diler Khan, Daud-khan Qureshi, Rajkumar Kirat Singhji (Jai Singhji's son), Raja Rai Singhji Sishodia, Shaikhzada Ihtisham Khan, Qubad Khan, Raja Sujan Singhji Bundela, the Bijapuri noble Mulla Yahiya Navaayat, and many other officers with 14000 troopers. After making necessary preparations and collecting his reliable subordinates and nobles, Jai Singhji left upper India and crossed the Narbada river at a place called *Hadia* on 9th *January 1665*. He marched rapidly, never wasting even a

day in the way by halting, met Prince Muazzam on the 10th. of Feb. at Aurangabad, and took charge from Jaswant Singhji at Poona on the 3rd of March, 1665. The prince and Jaswant Singhji immediately started for Delhi on the 7th. of March, as commanded by the Emperor. The wide military and political experience of the great Jai Singhji, guided by his keen foresight and astute wisdom, enabled him to employ every possible device to deal with the two great enemies-Shivaji and Bijapur-when he saw that his predecessors had incurred the blot of unsuccess and ill-fame, and that, if he acted judiciously, success would not be far from him. His *first* step was to select a very favourable position for his campaign between both the antagonists, in the eastern part of Shivaji's territory, from where he could easily threaten Bijapur and also keep control over and strike fatally the Maratha possessions; thus, the distant parts would yield themselves. His *next* and more important step was to win over Bijapur by playing so skilfully upon the hopes and fears of the Sultan that, if he sided the imperial army, he would have the chance of reduction of tribute and of gaining the pleasure of Aurungzeb. His *third* step was to bring Shiva's enemies to the side of the Emperor and thus combine them against Shivaji. He also arranged to make attacks on Shivaji's territory from all possible quarters and thus distract his attention and weaken his power and forces. Jai Singhji's policy went so far that he wrote to the European Settlements inviting them to the Mughal side and obstruct Shiva's influence on that side of the sea country, where he had collected a fleet. Money and promises of high rank were offered profusely to Shiva's officers too, who were thus bought over with some success. Spies were sent out to stir up

and win to the side of the Mughal army persons who had a grudge against Bhonsla's sudden rise. Such brave soldiers as Fazl Khan-the son of Afzal Khan-ran at once to the wise Mughal general, obtained a command in the army in order to secure an opportunity of avenging his murdered father on Shiva. Many petty Rajas towards the *Koli* country, north of *Kalian*, were secured to side with the Imperial army through European officers employed in Mirza Raja Jai Singhji's European artillery.

The most important and highly effectual step, wisely taken by Mirza Rajaji was the acquisition of absolute civil and military authority, of all administrative work of promotion, degradation, punishment and transfer of officers, payment of the troops, and regulation of Jagirs and thus, by the sanction of the Emperor, who was rightly persuaded to yield all these powers to him and making himself the sole authority and supreme head of the whole Imperial Army, Jai Singhji could use such powers as enabled him to deal a deadly blow to the enemy with quickness and success, not awaiting the sanction and confirmation of the Aurungabad governor. Again, the commandants of the Mughal forts at Ahmadnagar and Paranda were, by the orders of the Emperor, placed under the orders of Jai Singhji.

Thus, thoroughly enforced and ready with all necessary preparations, Mirza Raja Jai Singhji opened his operations by the end of February. He with a true general's keen eye selected *Saswad* as the right place for his base. Poona was strongly garrisoned. The great and chief aim was to besiege and take the mighty fort of *Purandar*, where Shivaji kept his main posts and army, and thus

subdue the other forts of Lohgarh, Singhgarh, Rajgarh, Torna, and Rohira—these being about 18 to 26 miles from Poona, while Purandar being only 6 miles from Saswad. An out-post was placed opposite Lohgarh to observe and blockade it when necessary and also to guard the road leading to Junnar—the Mughal frontier. Flying columns were organized to ravage and plunder the Maratha villages and thus reduce their supplies and resources. A Mughal advanced post at Supa, the city in the plain, and the nature of the ground to the east of Saswad, another important city in the plain, made the Mughal General's position quite safe from any attack to come from the east, it being situated close to the boundary between Shiva's territory and that of Bijapur. Jai Singhji arrived at Poona on the 3rd. of March and spent a few days in establishing outposts (Thanas) and settling the country and then he marched from Poona on the 14th. of March and making marches for a fortnight, he reached a place one day's march short of Saswad on the 29th. of March. From Saswad he sent Diler Khan with the vanguard and the artillery in order to cross the pass lying on the way and then advance four miles mounting the hill and halt there. Then, next day the Maharaja crossed the hill and joined Diler Khan's camp, but left his lieutenant Daud Khan behind, below the pass, to look after the rear army that should reach by noon, and let not stragglers be left behind but bring them up. Diler Khan on the morning of the 30th. of March, went with the vanguard to select a proper place for encampment and thus came in view of the fort Purandar, where he was attacked by a large number of Maratha musketeers who were routed and Diler Khan was successful in taking the *Vadi* or waist of the hill, where he, pushing as near Purandar as he could, entrenched his army at a safe

place just beyond the fire of the fort guns. The Maharaja, on hearing of the progress of Diler Khan and his skirmish with the Marathas, at once sent up 3000 of the troops of his own command under Rai Singh Rathor, Kirat Singh, Qubad Khan, Mitrasen, Indraman Bundela and other officers at a gallop. Diler Khan was also joined by Daud Khan who ran up, when he heard the news, and thus could not go to the Maharaja who wanted him to take charge of his camp and thus enable him to go up and supervise the siege himself. So Mirza Raja Jai Singhji had to keep back to guard the camp, as there was no high officer for the purpose. But he had already sent forward, for the use of Diler Khan, a party of pioneers, water-carriers, shot, powder, gun munitions and tools for trenching.

On the morning of 31st. March, Mirza Raja Jai Singhji moved forward with his army to a place between Saswad and Purandar, making it as his base and thus keeping away from the fort at a distance of 4 miles only. He then stood at the place where were Kirat Singh and Daud Khan and from here he took a full view of the fort and thoroughly reconnoitered it. From this sight-survey of the grand fort, he came to know that Purandar was not a single fort but it was a fortified mass of hills, a collection or congregation of several huge hills, on which different forts were built and garrisons and army, guns and ammunitions were kept and stored, and all sorts of advantages and facilities were arranged; and thus, naturally and artificially, the huge and stupendous embodiment was a wonderful and unique place of strength and force and was beyond the possibility of being wholly surrounded and blockaded. The hill, on which Purandar was built, was more than 4500 feet above the sealevel. It was a double fort, the ruins of Vajragarh fort lying on a ridge, east of it. There is a lower fort on a *Machi* or lower hill

about 300 feet below which runs round the whole waist or *Vadi* of it with many a winding, the entire circuit being about 4 miles, which to the north widens into a broad terrace, where the garrisons, barracks and offices of the army were comfortably and safely kept. This terrace is bounded on the east by the high spur named *Bhairav Khind*, which starts from the base of the very steep over-hanging north-eastern tower, called *Khad-Kala*, of the upper fort and runs for about a mile eastward in a narrow ridge, ending in a tableland, which is over 3500 feet above sea-level, crowned with the fort of Vajragarh (which was then called Rudramal). It was this Vajragarh—"the key that would unlock Purandar"—as Mirza Raja Jai Singhji called it, which was to be first besieged and taken in order to open the way to the great fort of Purandar, and Mirza Rajaji, like a true general, first decided to attack Vajragarh.

The arrangements for taking Vajragarh and then Purandar were made. Diler Khan with his Afghan troops, his nephews and the brave Hari Bhan and Udai Bhan Gaur, entrenched himself between Vajragarh and Purandhar. In front of him were the chief of the artillery, Turktaz Khan and the party sent by Mirza Raja Jai Singhji. Kirat Singh with 3000 troopers and a few other *Manasabdars* took a strong foot hold in front of the northern gate of Purandar. On the right side there were the trenches of Raja Narsingh Gaur, Karan Rathor, Jagat Singh of Narwar and Saiyad Maqbul Alam. Behind the fort of Purandar and facing the postern or *Khirkhee* were Daudkhan, Raja Rai Singh Rathor, Md. Salih Tarkhan, Ram Singh Hada, Sher Singh Rathor, Raj Singh Gaur and others. To the right of this detachment were posted Rasool Begh Rozbhani and his Rozbhani followers in front of the fort followers,

and opposite the fort of Vajragarh, there were entrenched the heroic Chaturbhuj Chauhan with a strong party of Diler Khan's followers and behind these were Mitrasen, Indraman Bundela and some other officers.

Having made these and other arrangements, Mirza Raja Jai Singhji, now in order to be nearer the besieged fort, removed his quarters to the foot of the hill, while the soldiers with him pitched their tents along the hill-side. Now, all his efforts were directed to dragging guns to the top of the steep and difficult hill. It took about 10 days in raising the three very heavy and useful guns:—(1) *Abdullah Khan* (2) *Fateh Lashkar* and (3) *Haheli* to the summits of the hills with greatest pains and labour. Bombardment was begun from these and other smaller guns that demolished the bases of the towers in front. Pioneers were sent to dig holes underneath.

All this preparation was made. At midnight on the 13th. of April, Diler Khan's division stormed the tower and pushed the Marathas in an enclosure behind it, when many of them were slain and wounded. Mirz Raja Jai Singhji sent a reinforcement of his own brave Rajputs to Diler Khan at once. The next day (the 14th. of April,) Diler Khan, thus victorious, rushed to the inner enclosure, where the Marathas had taken shelter and tried to capture it by demolishing the walls with gun-shots. The Maratha garrison was severely oppressed with the fire of the Mughal guns and in the evening capitulated, left the fort of Vajragarh and laid down arms. But the far-sighted wise Mirza Raja Jai Singhji not only allowed the Marathas to go home, but showed an example of great leniency by honouring them with the robes of honour (Siropaws). Many Marathas had been killed

before the fort was taken and the Emperor's forces lost 80 killed and 109 wounded. This honouring bore good fruit in the siege of Purandar. When the Marathas knew the Chivalrous Maharaja to be so just and sympathetic, they felt him to be not very tyrannical and apathetic.

During the siege and the fall of the forts, the Marathas were putting forth daring and wonderful military activities, on account of which the Mughal forces could not prevent their advance as much as they would have done otherwise. The surprises of the Marathas, their gallant successes, their attacks on the Mughal army and posts on even dark nights, blocking of roads and passes, burning the jungles and butting other obstacles, made it very hard for the imperialists to attack the Marathas. The Mughals thus lost much in men, property and animals. But it was the genius of Mirza Raja Jai Singhji and his fortitude united with his political sagacity that did away with all difficulties and overcame all obstacles, and the imperial army was so brilliantly successful in capturing the fort of Vajragarh, which opened the way to the siege of Purandar and reduced the strength of Shivaji. (*History of Aurangzeb by Sir. Jadunath Sarkar Vol. IV Page 85*).

After the capture of Vajragarh, Mirza Raja Jai Singh's 2nd in command, Diler Khan, was made to advance along the connecting ridge and lay siege to the *Machi* or the lower fort of Purandar. His trenches approached the tower of *Khad-Kala* at the north-east angle of Purandar. The Maratha garrison made sudden attacks in the day as well as at night but were repulsed in these sorties with losses. One night they attacked Kirat Singh, but, as he was quite prepared for the attack, he repulsed them killing a great number of the Maratha party that foolishly attacked him. Another night they rushed on the

trenches of Rasul Beg Rozbhani who was caught napping, his guns in the trenches were spiked and 15 of his soldiers were wounded. But the surrounding trenches, hearing the din of the enemy's sudden attack, at once sent out reinforcements that greatly helped the post thus attacked and created havoc on the enemy slaughtering their numbers extensively. But not minding such great losses, the Marathas made skirmishes. There was a very hard contest for the removal of corpses in which even the enemy lost several of their men.

But the brave Diler Khan never minded seriously these Maratha attacks and set before Purandar like "grim Death" of whom the Marathas were so very afraid. Diler's brave soldiers worked wonders and they were successful in achieving in a day what elsewhere others would achieve in a month. The Mughal trenches reached the foot of the White Towers in the month of May. These towers were demolished by heavy fire from the Mughal guns. But the Maratha garrison there now began to throw on the besieging army burning naphtha oil, leather bags full of gun powder, heavy stones and bombs. These harmful devices of the Marathas stopped for some days the rapid advance of the besiegers. Seeing this mischief being done by the wily Marathas, Mirza Raja Jai Singhji ordered a very high wooden platform, or small fort or tower to be made. On this were mounted guns and parties of gunners and musketeers were placed to threaten and command the enemies' position and check their activities. But the first two attempts were frustrated by the Marathas who burnt part of the wooden structure. But it was soon repaired and completed. On the 30th. May, however, parts of the third tower were joined together in the rear and placed in front of

the White Tower, in charge of Roop Singh Rathor and Giridhar Purohit; a defence wall was also set up and two rows of strong posts planted. Some clever Rajput marksmen were ordered to climb to the top of the structure and keep the enemy down with their shots and arrows. Thus the wooden tower was completed 2 hours before sunset, so rapidly the work was done. But some impetuous Rohilla soldiers, without informing Diler Khan, began to storm the White Tower, even when guns had not been mounted on this wooden tower. The enemy checked them. But re-inforcements soon arrived and the men from the trenches on both the sides scaled the wall with ladders and ran towards the Marathas. In this fight Bhoopat Singh Pawar, a brave officer under Mirza Raja Jai Singhji, a Commander of 500, was slain with several Rajputs. Bal Krishan Shekhawat and some Afghans of Diler Khan carried on the fight and the line of supports under Achal Singh and Kirat Singh arrived from behind the wooden structure. After a very severe struggle the Marathas were defeated with heavy losses, who now retreated behind the Black Tower and from there checked the advancing Mughal force with the discharge of gunpowder in bombs, as well as rockets and stones etc. Mirza Raja Jai Singhji now thought it advisable to halt here, as the three bastions were captured and further advance was only a cause of useless loss of the army unless the structure of wood was ready and guns mounted thereon; so for the time being he stopped attempting to push on to the Black Tower.

So, now the Maharaja set his men to the work of the wooden gun-stead and within the course of only 2 days had the wooden structure completed, so that two guns were soon mounted on it. Now incessant fire was being poured on the garrison of the Black Tower,

so much so that the Marathas were quite unable to answer it and save themselves from utter destruction, if they remained there, and hence they evacuated the Black Tower and also an adjoining portion and took refuge in a stockade near the wall of the tower. But though they had sheltered themselves here, they were not able to put out their heads for fear of the fire of the guns that would knock them down. Hence, they abandoned the stockade too and were forced to retire to the trenches behind it. In this way, after severe fighting and wooden constructions made with very hard work, the fire towers and one stockade of the lower fort of Purandar fell into the hands of the Mughals on the 2nd of June who were fighting so long with great steadiness, heroism and might under their most experienced generals Mirza Raja Jai Singhji and Diler Khan under him.

The mighty and impregnable fort of Purandar now was destined to fall. Mirza Raja Jai Singhji had also sent for, from the Emperor, a train of heavy artillery which were now on the way to this fort. This was known to the Marathas too. Their garrison originally consisted of nearly 2000 (two thousand) soldiers, while the Mughal army besieging them were not less than 20,000 (twenty thousand). The Marathas had suffered heavy casualties during this time of *two* month's incessant fighting. The loss of their gallant commandant *Murar Baji Prabhu* with 700 (seven hundred) selected soldiers was a fatal shock to them that occurred early in the siege, when he tried his best to kill, by dash bravery, Diler Khan and his party who shot him dead, praising his matchless courage and heroism, though he was successful in cutting down 500 Pathans and many infantrymen of the Mughal army. This brave fight of Murar Baji

is the most famous in the remarkable siege and defence of Purandar, which converted Rangana into the Thermopylæ of Maharashtra.

But at last the steady pressure and constant dash of Mirza Raja Jai Singhji brought the Maratha power in Purandar to their knees, Purandar was now closely invested and the Maratha garrison was woefully thinned by two months of regular and incessant fighting.

The heroic Shivaji, after careful reconnoissance and all possible efforts, found that the gigantic fort of Purandar could no more hold against the endless and heroic efforts and activities of the overwhelming Mughal forces besieging it so arduously. He saw that it was quite futile to prolong the resistance, when both the Towers-White and Black-the fire bastions of the lower fort, were captured. Vajragarh which was the main protection of Purandar was already lost. As the families of the Maratha officers were sheltered in the fort of Purandar, its fall would lead to their capture and dishonour. Shivaji could not be able to stop the looting and ravaging of the Maratha villages by the flying columns of the Mughal army, that Mirza Rajaji had carried out since the very start of operations, which reduced the resources and power of the Marathas in the country around.

The continuous successes of the besieging Imperial army, the fall of Vajragarh and the lower fort and the impending fall of other parts of Purandar were to Shivaji decided signs of the approaching fall of Purandar itself.

Shivaji, therefore, with the insight of a true general and wise ruler judiciously decided, after consulting his trustworthy chiefs and officers, to interview Mirza Raja Jai Singhji and apply to him for terms of peace, and thus save the life and honour of the inmates of his great fort Purandar as well as his own respect and fame. He sent

his trustworthy counsellors to Jai Singhji and solicited and secured from him assurance confirmed with solemn oaths and himself gave the same to the Maharaja. When the interview was settled, though Diler Khan was not much willing for the same, Shivaji's envoy Ragunath Ballal returned to his master on the 9th. of June and informed him of the settlement. On the 10th of June Mirza Rajaji was informed by Shivaji's envoy that Shivaji would come to him on the 11th.

Accordingly, on the morning of the 11th. of June Shivaji came from Rajgarh fort to the camp of Jai Singhji, sending word ahead by his envoy, Raghunath, who reported to Jai Singhji that his master, Shivaji had arrived near at hand and that he had come unarmed and was seated in a *Palki* accompanied by 6 Brahmins only. Jai Singhji sent out his secretary Udairaj and Ugrasen Kachwaha to receive Shivaji on the way immediately and tell him that he should be true to his word and come here if he agreed to surrender to the Emperor all his forts, otherwise he should even now turn back from the place. Shiva agreed to the terms in general and came along with the officers. At the door of the tent he was welcomed by the paymaster of the Maharaja and entered the tent, when the Maharaja stood up and advanced a few steps to receive Shivaji, embraced him and with great courtesy seated him by his side on the gaddi while armed Rajputs stood around to guard against any treacherous movement on the part of the slayer of Afzal Khan. The Maharaja was this time holding his court in his tent at the foot of the hill and the fort of Purandar was just in front, and from here the operations of the siege were clearly seen. The wise Maharaja had sent word to Diler Khan and Kirat Singh, in anticipation of the arrival of Shivaji, to be ready to deliver an assault on Purandar at his signal. After Shivaji was

seated on the gaddi with Jai Singhji, the latter gave the signal to the advanced officers Diler and Kirat to attack the fort which they instantly did and captured the remaining part of the *Khad-Kala* defences. This step was taken by the Maharaja simply to remove from the heart of Shiva any lingering reluctance that he might have cherished. The Maratha garrison made a sortie to repel the attack but were driven back with the loss of 80 killed and many wounded. The fighting could be seen by Shiva from the interior of the tent. But Shivaji pleaded to the Maharaja that when he himself had come there with all humiliation, there was no reason why the fighting should be continued and useless slaughter of men on both sides be carried on. On this, Mirza Rajaji ordered his Mir Tuzuk, Ghazi Beg, to hasten to Diler and Kirat and stop the siege at once, and Shivaji sent his own officer along with Ghazi Beg with orders to evacuate Purandar and discontinue fighting. (*History of Aurangzeb by Sir Jadunnath Sarkar Vol. IV Page 94*).

Shivaji was entertained with great hospitality by the Maharaja and a treaty was concluded late at night. According to this celebrated "Treaty of Purandar" June 1665, Shivaji had to surrender *23 forts* to the Emperor and was allowed to keep 12 forts, including Rajgarh, for himself, on condition of service and loyalty to the Imperial throne of Delhi. Shivaji agreed to send his son Shambhuji with 5000 horse as contingent for regular attendance and service under the Emperor or the Mughal Governor of the Deccan. Shivaji begged for himself to be exempted from holding a *Mansab* or serving in the Mughal army, but he agreed to perform military service to the Emperor in the Deccan. Other articles of the treaty were those that were settled between the Maharaja and Shivaji Raja.

Next day, the 12th. of June 1665, according to the agreement, the whole fort of Purandar was evacuated. 7000 men and women, of whom 4000 were combatants, left Purandar and the Mughal officers Diler Khan, Kirat Singh and with their army entered and took possession of it. All the stores, weapons, artillery and other property found within the fort were taken by the Imperialists. Mughal officers accompanied by Shivaji's officers were sent to take charge of other forts to be surrendered to the Mughals by the Marathas according to the treaty. All this time Shivaji remained with Mirza Rajaji and ungrudgingly carried out all the terms promptly. When nearly all terms were effected, on the 14th. of June, Shivaji was presented with an elephant, two horses and a Khilat (robe of honour) and was sent to his fort Rajgarh accompanied by Kirat Singh, after paying a visit to Daud Khan as a necessary ceremonial function.

On his arrival at Rajgarh fort, he sent his son Shambhuji, on the 17th. of June in charge of Ugrasen Kachwaha who reached Jai Singhji's camp on the 18th. of June.

The treaty was officially reported to the Emperor for ratification together with a letter of submission from Shivaji. The report reached Aurangzeb on 23rd. of June and he was pleased to accede to its terms.

Thus, in less than three months time, Jai Singh so brilliantly succeeded in subduing the mighty Shiva, made him to cede a large number of his forts and possessions to the Mughal Emperor and to consent to serve as a dependent vassal of the Emperor. It was indeed a *splendid victory*.

According to this treaty Shivaji was not to go to the Emperor in person, since he had agreed to send his son Shambhuji to attend

the Emperor as his mansabdar to serve him with 5000 horse. But Jai Singhji gave higher hopes to Shivaji and there were certain other considerations and private aspirations of Shiva that could and would be gained only by means of an interview with the Emperor Aurungzeb. Maharaja Jai Singhji used "a thousand devices" to induce Shivaji to agree to going personally to the Emperor. For this, Jai Singhji took the most solemn oaths possible for a Hindu to assure that Shiva would not be harmed during his visit, while the Maharaja's son and agent at the Court, Kumar Ram Singhji, similarly pledged his word for the safety of Shiva during his stay at the capital. Shivaji now, after long consideration over this important matter, agreed to proceed to the Imperial Court. He made a tour round his possessions and forts and made satisfactory arrangements that would hold and last even if he were long absent or were killed at Agra. His mother Jija Bai was to be left as Regent.

Ultimately, about the 3rd. week of March, 1666, Shivaji, with his son Shambhuji, 7 trusty chief officers and 4000 troops, began his journey to Northern India. A lakh of rupees from the Deccan Treasury was advanced to him by order of the Emperor for his expenses, and Ghazi Khan, an officer of Jai Singhji's army, was deputed to act as his guide. On the 9th. of May Shivaji reached Agra where he was received by Kumar Ram Singhji and Mukhlis Khan deputed by the Emperor. (*History of Aurangzeb vol 4th by Sir Jadunath Sarkar Page 100*).

Mirza Raja Jai Singhji was thus able, after continuous efforts, to gain victory over the mighty and resourceful Shivaji and to induce him to attend personally on the Emperor, Aurungzeb.

This was one of the greatest and most remarkable victories or achievements of the wise Mirza Raja Jai Singhji that he got the laurels in bringing the expedition to a successful issue and for which he is so well-known in Indian History as the "Conqueror of Shivaji".

The behaviour of the Emperor it is obvious was very treacherous towards Shivaji and Sambhuji when they reached the capital. The Emperor kept them in no less than captivity and it is absurd to think that one who had not the least sympathy towards his brothers, nephews, sons and even his father could have a tender corner in his heart for Shivaji who was a rebel and infidel in his eyes. Needless to pen here how cleverly Shivaji and Sambhuji both father and son escaped the confinement and how they reached Maharastra after throwing dust in the crafty eyes of the Emperor.

When the news of the Emperor's attitude reached Mirza Rajaji he sent clear instructions to his son Rajkumar Ram Singhji, who was at the court, to protect Shivaji and his son at all cost and hazards and save the honour of his Rajput father who had given Shivaji the word of honour. It was, no doubt, impossible for Shivaji to extricate himself from the capital without the help and efforts of Ram Singhji, where the trick was played in so masterly a way. Shivaji and his son were saved from the deep mire of crafty Aurangzeb's stratagem but alas ! Mirza Rajaji and his son had to barter their lives for this. When the Brahman servants of Shivaji were beaten and asked they confessed the hand of Ram Singhji in this clever ruse.

The Maharaja and his son lost their lives and everything at the altar of sacrifice but saved their Rajpoot honour, which I consider hundred times more precious than the meritorious services rendered in Balakh, Bukhara and Bengal.

Up to the death of Mirza Rajaji the Emperor was unable to take his drastic policy in hand to destroy the temples and desecrate religious places, as the blunt letter of Mirza Rajaji to warn him on imposing the 'Jazia tax' was still ringing in his ears. But as soon as he died the Emperor took the action of destroying the temples in this land and without hearing even the bad news of the death of Mirza Rajaji but by signs only his worthy brother prince and contemporary Maharaja Jaswant Singhji of Jodhpur at Jamrud declared that:—

घंटन माजै देहरा, शंकन मानै शाह ।

हेकरसां फिर आवज्यो, मादूरा जयशाह ॥

The prophecy of the Royal Poet and Saint proved true. Mirza Rajaji who died in the beginning of the reign of Aurangzeb incarnated by the same name of Sawai Jai Singhji in his last days, who wreaked vengeance and who was the real author of destroying the Delhi sovereignty by the timely diplomacy and statesmanship.

the second object of his attack. It was no difficult thing for this past master of diplomacy to find some suitable cause or excuse for making war upon the Bijapur King, whose faults were many. Taking advantage of the illness of Shah Jahan and the consequent war of succession, he had long evaded the payment of one crore of rupees he had bound himself to pay by the treaty of 1657, and the cession of the territory he had then promised. His late payments made from time to time and the possession of Parenda gained from the local governor by bribing him, did not expiate his guilt. Again, he had not only failed to pay the subsidy he had promised to pay to the Emperor for cooperating with him in his war with Shivaji in 1660, but had rather arrogantly and erroneously pushed forward his claim for the reduction of the old war indemnity by ten lacs as he alleged that Shaista Khan had promised to secure this for him as the price of his help in the Mughal's war with the Marhattas. To add fire to the flame, he had half-heartedly sent a small force to help Mirza Raja Jai Singhji in his campaign against Shivaji. The truth is that the Shia Sultans of Bijapur and Golkunda knew the real aim and intentions of the Mughals too thoroughly well to forget that their only and efficient bulwark against them was the great Shivaji. Besides this, it was no secret to any sensible man that the conquest of Bijapur was the preliminary to the conquest of all Deccan and Karnatic. Lastly, the war with Shivaji being over, the vast army under Mirza Raja Jai Singhji's command was standing and feeding idly; some employment had to be found for it. An invasion of Bijapur on these excuses, however remote and flimsy, offered the best and the most profitable occasion of doing this.

Jai Singhji's diplomacy had secured him many new and powerful allies, chief of whom was Shivaji, whom he had detached from the Bijapur side by offering him in the recent treaty of Purandar the possession of the Bijapuri coast-strip and uplands of the Western Ghats for a price of crores of rupees. He had now joined the Maharaja with 2000 horses and 7000 expert infantry under his son's command. With him also came his relation and right hand man Netaji, the second best Marhatta leader. Mulla Yahaya had already come with him as his guide. Through his influence his elder brother, Mulla Ahmad, the most influential nobleman of the Bijapur court, also deserted his master and joined the Maharaja, who had cunningly requested the king of Bijapur to send him to settle some matters pending between the Imperial and the Bijapur courts, and he saved him and his family from their master's wrath and vengeance for his infidelity. The policy of seducing the ministers and generals of the enemy was followed vigorously without any regard to expenditure.

Having secured so many and useful allies Mirza Raja Jai Singhji now marched towards Bijapur. He was impatient to begin the war, to surprise the king of Bijapur, who had neither men nor materials to withstand a long siege of his capital, which had no good protective works. He wisely detailed Shivaji and Netaji, the 'second Shivaji', both noted masters and experienced hands in the art of capturing forts, to wrest as many forts from the enemy as they could before any outside help or defence material could be sent by the Bijapur king for their protection. The main Imperial army numbering 40,000 besides auxiliaries, and artillery started from Purandar on 19th. Nov. 1665. The vanguard, consisting of 7500

troopers was led by the renowned warrior Diler Khan, with all the artillery of the army. In the centre, 12000 strong, rode the Maharaja, while the right and left wings, each numbering 6000 cavalry were commanded by Daud Khan and Raja Rai Singh Sishodhia respectively. Jai Singhji's march during the first month of the campaign was an uninterrupted triumph, the Bijapuries offered no resistance any where. Shivaji and Netaji captured within three weeks the forts of Mangalpahra also named Mangalvide Phaltan, Thathora, Khataav and many others, the enemy either surrendering them at the call of Shivaji's men or evacuating them in terror. The Bijapur king had wisely concentrated all his forces near the capital and suffered the Mughals to penetrate unmolested thus far from their own frontiers.

In the night of the 24th. December, the Bijapuri scouts, in their favourite fashion, fired rockets into the Mughal camp. Next day a detachment under Diler Khan and Shivaji marched ten miles from their camp and fought a battle with a Bijapuri army of 12000 men, led by the brave generals Sharza Khan, Khawas Khan, and their Marhatta allies, Jadu Rao of Kalian and Jenkoji, a half-brother of Shivaji. The Deccanics evaded the charges of the nearing Imperial cavalry, but harassed them by their "cossack" tactics or loose fighting. Repeated charges and the tireless energy and courage of Diler however broke them, and they had to retire in the evening, leaving many of their men dead on the field and many flags, horses and weapons in the enemy hands. Their retreat was a mere pretended one, and as soon as the victors began their return march, they re-appeared and galled the Imperialists severely from both the wings and the rear. The Mughal rear-guard under Netaji bore the brunt

of their attack, and the enemy was repulsed only by the reinforcements sent by the Maharaja and after Jadu Rao had been shot dead. Sharza Khan now appeared with 6000 horsemen before the fort of Mangalvide where Mirza Raja Jai Singhji had left his heavy baggage and other property in-charge of a garrison commanded by Qiladar Udit Singh Bahaduria and Sarfaraz Khan, the Foujdar. Sarfaraz Khan, disobeying Jai Singhji's instructions sallied out to fight him and was slain. The Bijapuries pursued the enemy upto the walls of the fort but were scattered with a volley from the fort guns.

Two days after the Maharaja resumed his march. When approaching his halting place, he learnt on 28th. Dec. afternoon that the enemy's force was only a mile off. Leaving his camp under a proper guard, he marched upto the enemy, who began the fight with a distant fire of rockets and matchlocks. The Mughals, coming to close grips, charged gallantly with sword and spear. The Deccanics gave way, but kept up a Parthian fight for the six miles they were chased,

Maharaja Jai Singhji now arrived within ten miles of Bijapur and encamped at Makhanpur. Adil Shah II had by this time completed all the military preparation. All his vassals from far and near had flocked to his help, and the capital was made impregnable to the enemy's attack. The walls of the fort of Bijapur had been repaired, large quantities of provisions and material laid in, and its regular garrison strengthened by 30,000 Karnatic infantry. The king now directed his generals to enter the Imperial territory, and lay it waste. Others were sent to attack the Raja and loot his luggage. The

embankments of all the tanks, including the large ones of Naurasapur and Shahpur, were cut, and they were drained dry, poisonous, material and carrion were thrown into the wells, all trees and lofty buildings near the fortress were destroyed, spikes were fixed in the ground, and the houses and gardens on both sides of the city were so razed to the ground that no trace of cultivation was left near the city. At the same time Khwaja Neknam, a eunuch, joined the Bijapur army led by Sharza Khan with 6000 horse and 25000 infantry sent by Kutbulmulk of Golkunda. Every day there was severe fighting, and men and animals which went out of the Imperial camp to forage were cut off. The Mughals outnumbered and outmanoeuvred by the Bijapuries, totally lost their initiative and lived like a besieged camp for many days in the hostile country, while the Deccanics led by Sharza Khan and Siddi Masaud were invading the imperial territory to create diversions in Jai Singhji's rear, and the main Bijapur army hovered day and night, like voracious vultures near a carcass, round his camp.

Such were the difficulties that faced the Maharaja. He wisely recognised that the chance of taking Bijapur by a coup de main was gone, and he was not prepared for a long siege, for in his eagerness to "grasp the golden chance of attacking Bijapur while undefended and torn by domestic factions, he had not sent for his heavy guns from Pareda, and had come only with his troops by rapid marches. Without food and fodder, famine stood him in the face, no help or hope was within sight and near at hand. No sacrifice in men or money, however great, could procure him one or the other. The only course left open to him was retreating. Thus the short-sighted policy of the

Emperor of putting inadequate funds, resources and war materials at the disposal of his generals resulted in only so much labour lost, and it was only after 18 months' siege and the employment of the entire resources of the Empire under the very eyes of the Emperor that Bijapur was captured in 1686. This is the best proof and the best defence of the great Maharaja's reputation as a general and diplomatist.

The Mughal army eventually began its retreat on 5th. Jan. 1666, the enemy's forces hanging on its rear. The Maharaja was not the man to give up entirely his ambitious project of capturing Bijapur; he was thinking of resting between Sholapur and Parenda leaving his baggage behind and then advancing against Bijapur a second time with a highly equipped and mobile division. On his return journey he fought several engagements, one on the 11th., the second on the 16th., the third on the 22nd and the fourth one on the 27th., Jan., and repulsed the enemy with heavy losses. In these four important battles the one fought at Lohri on the 22nd January was very bloody and difficult one. The Imperialists here losing 190 men slain and 250 wounded, besides many horses, while the enemy's casualties exceeded 400 slain and 1000 wounded. The right and left wings of the Mughal army, under Daud Khan and Diler Khan respectively, were attacked in succession by mobile enemy in full force and have to be heavily reinforced, so that the centre (under Mirza Rajajee) was depleted. The enemy seized this opportunity to make an onset on Mirza Rajajee's person, but his Rajputs, under Har Nath Chauhan and other leading Officers of his own contingent, who formed his van, after saluting him gallantly dashed into the

enemy's ranks, and despirately registred them at the close quarters. Harnath fell after receiving 21 wounds, and so also did most of his comrades; several other Rajputs were wounded 'The dead formed heaps on the field of encounter'. The battle raged for six hours from 3 p. m. 'The Deccanis tried their utmost, but at last fled with heavy loss.' Thanks to the steadiness and cooperation of all divisions of his army. Mirza Raja Jai Singhji repulsed the enemy, chased them for four miles and reached his own camp after 10 p. m. Shivaji, who was leading a detachment, likewise gained some minor successes. But the immediate effect of all these engagements was that the main Bijapur army, commanded by the brave Sharza Khan, had to evacuate the Imperial territory, and another division led by Seddi-Masaud and Randaula Khan was drawn and detained for many days. The desertion of Netaji to the Bijapur side and the appearance of a grand Golkunda army, 12000 horses and 40,000 infantry led by the Sultan's trusty eunuch Raja Quli added to the difficulties of the Maharaja. Besides this the unexpected failure before Bijapur fort gave rise to dissensions in the Mughal camp. We should but admire the genius, gallantry, cool courage, and diplomacy of the 'Grand old man of Rajputana' that he met and warded off all these dangers that threatened him one by one. Netaji was lured back with many persuasive letters and the acceptance of all his high demands, the Bijapur Golkunda army, which, finding the field clear, had raided the Imperial territory in various directions, had attacked the forts of Khatav, Mangalvide and Kaliani, though unsuccessfully, had to raise the siege of Mangalvide at the sight of the three divisions of the Imperial army led by Daud Khan, Qutubuddin Khan, and

Raja Rai Singh. (*Mirza Rajaji to Aurangzeb H. A. 93a, History of Aurangzeb by Sir Jadunath Sarkar Vol. IV Page 141.*)

Having driven out the enemy from his master's land, Jai Singhji now directed his steps towards another Bijapur division commanded by Bahlol Khan, Netaji had created some diversion for him. During the short period of three months and a half, Jai Singhji with his dissatisfied, distressed and demoralized soldiers and dissentionous and disheartened lieutenants, moved about in the enemy's country. In the course of this campaign he fought more blood battles; each time the Bijapuris were repulsed in the field and driven some distance off, but they were still carrying on their guerilla warfare after the Deccani fashion. The forts of Dhoki, Gunjoti, and Nilang were captured, but no very important gains. A new plan of war was adopted in May, "As the elusive enemy could not be caught in one body, nor crushed once for all, but they scattered like quick silver, and the imperialists who were encumbered with a camp and heavy baggage could not pursue them for any long distance, therefore, Jai Singhji decided to make his army more light and mobile, so as to be capable of following the enemy till a crushing blow could be inflicted. He took with himself only small tents and lightkit and urged his officers to do the same and send all the baggage of the soldiers and camp-followers to the village of Dharaur (31 m. N. of Dhoki), where a strong garrison was left to guard them."

.On 16th. May, 1666 this light division started from Dharaur marched due South by Dharashev and after crossing the Sina encamped at Sonda on the banks of the river Bhima. The approach of the rainy season and the Emperor's orders to return to Aurangbad led to

the abandonment of the campaign. Ordered by the Emperor, the Maharaja had no alternative but to give up his so well planned campaign that was sure to retrieve the Mughal glory so lately tarnished by unsuccessful retreat from Bijapur fort. Before leaving the field of his glory and gallant deeds, the Maharaja did strike one more and severe blow at the enemy. Knowing that the forts which he had taken could not be held after his departure through want of provisions inside against the swarms of the Deccanis outside, he resolved to destroy them so completely that the enemy might never be able to find them of any use or service whatsoever. He took out of them such guns as he could carry away with him, took with him all munition and material, then he gave up the forts of plunder, blew up the strong towers and walls, and finally set fire to them. The fort of Phaltan was presented to Mahadji Nimbalkar, a son-in-law of Shivaji, and an officer of the imperialists. Having thus completed his set task, the great Maharaja proceeded towards Aurangabad, which he reached about 26th of Nov. The Bijapuris, whose provisions had run short, whose weapons were worn out, whose country had been reduced to a wilderness, and whose soldiers were at death's door welcomed this much wished for closing of the war. The king of Golkunda had recalled his troops. Both the sides were sick of war and longed for peace.

Broken-hearted with distress and disappointment, and labouring under disease and old age, the great Mirza Raja, Jai Singhji the Victor of Hundred battles had to retire from his sovereign's service. Like Walshingham of Elizabeth's court, he died at Burhanpur a bankrupt, (having spent more than one crore of rupees out of

his pocket in the Bijapur war) after serving too faithfully an exacting but thankless master. The country will ever cherish the memory of this gallant Rajput hero with feeling of love and admiration. Alas! Aurangzeb refused to forgive Mirza Raja Jai Singhji, the one failure of his life. But the Raja had never a fair chance in this war after his death. (*History of Aurangzeb Vol IV Page 148 by Sir Jadunath Sarkar*).

Battle of Jawar ki Gadhi.

Without entering into Colonel James Tod's speculation about the Jat's identity with the Goths or Getaes, it may be assumed as a certainty that, for many hundreds of years, a branch of these people has settled in the country south of the Jamuna, between the cities of Agra and Delhi. This region, ending on the East at the Chambal river, or a little beyond it, marks the eastern limit of their advance from the west. To the East and north-east of that point there are practically no Jats. Their position on the flank of the high road between the two great capitals, commanding the route through Ajmere onwards to the Deccan, must in all ages have given this robust race an opening for plundering on the high ways, a temptation which they found it impossible to resist.

In the South Eastern Punjab also the bulk of the Sikhs, the Hindus and the Mohammadan cultivators come from the same origin. In Shekhawati, Bikaner State and distant Marwar, the branches of this race are spreading far and wide. In medieval days this part was divided into many Jat republics which were called the

Ganas of yore. They were first-class cultivators, deeply attached to their religion, and first-class soldiers, when oppressed. When the South-eastern Punjab and the trans-Jamuna country fell victim to the inroads of the Pathans and the Moghuls and their religious susceptibilities were wounded, some of their branches migrated to Northern Rajputana, and so the Rajputs and the Jats bound themselves in the silken ties which usually subsist between the ruler and the ruled. They divided the produce of the land half and half as if between the horse and the heifer. In the reign of Shah Jahan, they killed Murshid Kuli Khan, the Foujdar of Mathura during an attack on one of their strong holds in 1637 A. D. or 1040 H. In Tulhizza, 1079 H. April 1669 another Foujdar Abdun Nabi lost his life in an attack on a village called Sorah, the home of a jat free-booter named Gokhla, who had raided the town of Sa-a-dabad in the Doab. Alamgir marched in person from Agra and sent before him a new Foujdar, Alawardi Khan. Gokhla and his followers were captured and executed. Alamgir's long absence in the Deccan speedily weakened the imperial authority in Northern India. In their master's absence, the provincial governors grew lax and winked at abuses. Favoured by this negligence the Jats resumed their depredations. Maharaja Bishan Singhji of Amber, the immediate neighbour, was sent to chastise them, and he taught them a lesson.

Bishan Singh Kachwaha, the new Raja of Amber (Jaipur) was appointed by the Emperor as Foujdar of Mathura with a special charge to root out the Jats and take Sinsani as his own Jagir (Ishwardas, 133 a). He gave the Emperor a written undertaking to demolish the fort of Sinsani. (Ishwar 139 a, 135 b). Bedar Bakht laid siege to

Sinsani, But the campaign in the jungles of the Jat country severely taxed the invading army.

In 1099 H, 1687-8 A. D., Khan Jahan, Zafar Jang, Kokaltash and Prince Bedar Bakht were sent from the Deccan to restore order. They had taken Sinsani near Bharatpore on the 14th. July, 1683. The Jat chief Raja Ram was killed and his head was sent to the Emperor. Prince Shah-Alam, when he was in charge of the Agra Suba, in 1695 also had trouble with the Jats. Bhajja, the father of Chouraman is the next leader of whom we hear and his abode was also at Sinsani. In the year 1705 on the 19th. October, Sinsani was again destroyed, a second or third time by Mukhtar Khan, and on the 13th. December, 1707, Riza Bahadur attacked it again, sending ten carts, filled with weapons and one thousand heads. (*Later Moghuls by William Irvine Part I, page 322*).

On 21st. May, 1691 Rajah Bishan Singhji surprised the other Jat stronghold of Sogor. The Rajah hastened there with the Imperial army. By chance, as the gate of this little fort was kept open at the time for admitting grain, the invaders entered in at the gallop, slaying all who raised their hands and taking 500 of the rebels (Ishwar). The result of these operations was that the new Jat leaders went into hiding in 'nooks and corners' unknown to the Imperialists.

Maharaja Bishan Singhji to whom the generalship of the Jat expedition was handed over, sent his most trusty Sardar Thakur Hari Singhji of Lamba (*Diggie*) on Phagan Sudi Teej, Sambat 1749 A.D. February 1692 (*office of old History records the letter of Akil Khan*). Thakur Hari Singhji after the victory at the fort of Vataвли procee-

ded towards Jawar Ki Gadhi, which was the strongest and the most important centre of the Jats. The battle raged the whole day long, many Sardars of note were killed on Jaipur side and the Jats also suffered heavily in their rank and file. Though the mother of Thakur Hari Singhji, the Maharaja's faithful servant, died at this time, the valiant warrior, after only a day's mourning, assaulted Jawar with full force and was mortally wounded by cannon shot; but he shuffled off his mortal coil not before the good news of victory had reached his ears as in the case of Sher Shah Suri at Kalinjar and Nelson at Trafalgar. The Persian letter of Sambat 1752 from the Maharaja Sahib to Devi Das and the Hindi letter from Raghunath Singh and K. Mohan Singh to Daya Ram and Askaran, Miti Basakh Sudi 5, Sambat 1752, say that on Miti Basakh Sudi 2, Sambat 1752, Thakur Hari Singhji was killed by cannon shot.

In a Persian letter of Maha Sudi 4, Sambat 1752, addressed to the Maharaja Sahib it is written "In the case of Hari Singh, I expressed to Salabat Khan that Hari Singh is a scion of the Khangarot sub-clan among the Kachwahas, his elder brother Bhoj Raj of Nirana enjoyed the honour of the Mansab of 2000, and was killed in the Bijapore war, his nephew Soor Singh is now the Qilahdar of Rohri, the other scions of his family are also Mansabdars, he did not like to accept any Mansab, but preferred the honour of serving his liege lord". In another letter of some earlier date that is Jaith Budi 11 Sambat 1752, it is written, "From Vakaya, we learn the account of Thakur Hari Singh being shot with a cannon ball, carried in a palanquin and dying, and of your Highness's going to the battle-field of Jawar, leaving behind your Rajkumar at Islamabad. Now from a letter it is clear that

Mirzaji greatly praised him in the words that such a servant of Maharaja Sahib had no equal in fidelity, who having mourned the death of his mother only for one day, joined the service of his master the very next day. May God give such a faithful servant to every one ! His successors, his brother and his son, should apply for the grant of Mansab etc.” There are 3 Persian letters of Sambat 1752 from Habibullah, Sayyad Hussain and Md. Ali to the Maharaja Sahibs Bishan Singhji offering congratulations on the victory of Jawar.

The effect of such a crushing defeat was so wholesome that, for a long time to come, the Jats were not able to raise their head till the Maharaja Sawai Jai Singhji, the illustrious son of Maharaja Bishan Singhji, had again the occassion of crushing their rising tide after about one decade.

Bans Bhaskar the most authentic Rajput History gives a vivid description of the prowess of the Maharaja as well as his brave general Thakur Hari Singhji Khangarot in the following couplets:—

हरिसिंह कछवाह, जाय जटवार विधिलिय ।
 बहु जटन सिर कटि, खनित खड्गन प्रविष्टकिय ॥
 यह लम्बापुर नाथ, बंस खंगार संग सक्ति ।
 सेवन आलम शाह, आप कूरम नरेश रजि ॥
 दे दल मिलान जमुना पुलिन, संचरि आम सलाम करि ।
 हरिसिंह सहित ठड्डे मिसल, रवि अंजलि आदाव दिय ॥
 हरिसिंहहि आलम दये, रीझ खिलत हय राय ।
 कूरमपति को कथन कर, जट कदन हित लाय ॥

वंश भास्कर पृष्ठ २५१९

Battles of Amber, Kala - Dahra and Sambhar.

It is, of course, unfortunate, that from the very inception fratricidal war, and cold blooded murders of the Royal kith and kin, were the characteristics of the Mughal Imperialism. Side by side with the scions of the Royal family, the subordinate Nawabs and the Rajas of the realm, the common soldiery and the peaceful peasantry, were not free from the orgy of bloodshed. From Babar the first Mughal to the puppet weakling Bahadur Shah in the middle of the nineteenth century, every emperor ascended the throne, after wholesale massacre of the progeny of the last ruler. The ministers, the favourites, and the supporters of the last ruler were similarly wiped out of existence and the Royal steps to the throne were slippery with their blood. Upon the death of the great Mughal Aurangzeb, his worthy successors too had trodden the same path.

Shahzada-Azam left the Deccan to obtain supremacy and hurriedly to reach Delhi, before Shahzada Alam (Bahadur Shah) could arrive from Kabul, his viceroyalty. The latter captured Delhi and Agra,

before the former arrived and in the very environments of Agra at Jajav, Shahzada Azam with his son Bedar-Bakht was killed in a decisive battle.

Unfortunately the Maharajas of Jaipur, Jodhpur, Kotah and Narwar sided with the defeated party. Maharao Ram Singhji of Kotah and the Kachhwaha Prince of Narwar were killed and Maharaja Sawai Jai Singhji of Jaipur and Maharaja Ajit Singhji of Jodhpur fell into the bad books of the emperor. Consequently Jaipur, Jodhpur and Kotah were annexed. When Emperor Bahadur Shah was proceeding to the Deccan through Rajputana to crush Shahzada Kam Bux, Jaipur and Jodhpur Maharajas submissively followed him. But they found no change in his disposition. Both the Maharajas on this deserted the emperor's camp on the 30th of April 1708, at Mandeshwar in Malwa.

A month afterwards (30th May) it was ascertained that they had gone to Rana Amar Singhji of Udaipur, where the daughter of the Maharana was given in marriage to Maharaja Sawai Jai Singhji, while his sister was given to Maharaja Ajit Singhji. These alliances tied them tightly in the silken cords of matrimony, and side by side political sagacity made the bond so strong, that the Mughal elephant could not stir from its tight grip.

In July 1708 Jodhpur was surrounded by 30,000 Rathore horse and after 5 days Mahrab Khan, the Foujdar, through the intervention of Durga Das Rathore, capitulated and was allowed to retreat with honour (*Later Mughals, by William Irvine P. 65 Vol I.*). The Jodhpur Bard, who is Tod's authority, places Maharaja Sawai Jai Singhji Kachhwaha in the back-ground and leaves him encamped through the rainy season of 1708 at Sursagar apparently an artificial

lake, close to Jodhpur town; but the Mohammadan writers tell us that on the 19th June the emperor was informed that the combined Rajas had made an attack on Amber. Seven days afterwards a further report was received that they had defeated the Faujdar of Hindon and Biana, which were 70 and 50 miles respectively from Agra to the South. As they were the Parganas of Suba Agra, the Governor of that province was directed by the Emperor to assemble troops and march to suppress the outbreak (*Later Mughals Vol I P. 68, Bahadur Shahnāma by Danishmand Ali Khan P. 116, Kamver Khan's Tez-Kirat-Us-Salatin-i-Chaghtaiya P. 25*).

Maharaja Sawai Jai Singhji of Jaipur and Maharaja Ajit Singhji of Jodhpur, with the help of the army of the Maharana of Udaipur led by Thakur Sanwal Das of Badnor, in a whirlwind rush captured all the parts of Rajputana which had been annexed by the Emperor, at this time of trouble. At Poorh-Mandal in Mewar, where they attacked the governor, who being defeated was obliged to retreat with great loss to Ajmer, but this loyal descendant of the illustrious Jaimal, Sanwal Das Rathore, lost his life (*Tod Rajasthan Vol I P. 45*).

In a few days a letter came from Shujaat Khan Barha, Subahdar of Ajmer, informing his Majesty that the Rajas having collected 2000 horsemen and 15000 infantry, had sent the force against Amber under the leadership of Ram Chand and Sanwal Dass. Sayyad Hussain Khan, Ahmad Sayyid Khan and Mohammad Khan, reinforced by 2000 horse and 1000 foot, sent by the Subahdar came out to meet the enemy and 700 of them were killed. Shujaat Khan said that he had rewarded Hussain Khan and hoped that his services would be appreciated. This false report being accepted as true, there was great

rejoicing in the emperor's camp with a distribution of gifts & liberal promotions (*Later Mughal part I P. 68, Bahadur Shahnama P. 122*).

Meanwhile Asad Khan, the Wakil Mutlak, was ordered to move from Delhi to Agra and to take necessary steps to reduce that Part of the country to order. Khan Dauran (Formerly Chin-Kuleech-Khan) Subadar of Oudh, Khan Jahan (son of Khan Jahan Kokeltash) Subadar of Allahabad, and Mohammed Amir Khan Foujdar of Muradabad were directed to move half of their troops to reinforce Asad Khan. Sayyad Hussain Khan, Foujdar of Mewat, wrote to the Subahdar of Delhi for reinforcements. He had only 100 petty officers and their troops with him and he required 2 or 3 lakhs of rupees to enlist more men to be provided. Mohammad Yar Khan passed that letter to Asad Khan on the ground that Amber and the other threatened places were not in the province of Delhi. Asad Khan granted one lac of rupees in cash and said that his own troops should be sent as reinforcement (*Khushal Chand's Nadir-uz-Zamani 377 a*). It was only on the 21st August 1708, that the full truth was out at the emperor's camp.

Maharaja Sawai Jai Singhji at the head of 20000 men, horse and foot, made a night attack on the fort of Amber and ejected the Imperial Foujdar Sayyad Hussain Khan.

According to *Mosir-ul-umra* Page 500, Vol II, Sayyad Hussain Khan was Foujdar of Amber. On hearing of the flight of the Rajas and their intention to attack, he made himself ready at Amber with his three sons, Abu Said Khan, Gharat Khan, Hassan Khan, his brother in-law Mahabat Khan, and two sister's sons Mohammed Zaman Khan, and Sayyad Masud Khan. Maharaja Sawai Jai Singhji, with a

strong force of 20,000 men, made a night attack on the fort at Amber. Sayyad Hussain Khan, the Imperial Foujdar came out with a small force and opposed Durga Dass Rathore on the plain of Kala Dahra. The Khan's camp was plundered and his son left in charge of it was killed.

Battle of Sambhar.

After the rainy season was over, the Rajputs marched by way of Mairta to Ajmer, then northward to Sambhar, which was a garrison town of the Mohammadans. To meet this inroad Hussain Khan Barha (called by Khafi Khan the Subahdar of Ajmer, but Wardmore correctly says, that he was Foujdar of Mewat), accompanied by his younger brothers, Ahmad Said Khan, Foujdar of Mairta and Sangalhana (Perhaps Manghlana) and Gharat Khan Foujdar of Narnol, marched in all haste, at the head of such troops as he could collect. Sarcastically the Rajputs said to the Sayyads "Don't be hasty, your hands will perspire and consequently you won't be able to hold your swords", to which the Sayyads curtly retorted. "Brethren, the perspiration will get dry with the heat of rage." (*Bans Bhushkar* Page 5021). The fight which took place at Sambhar was so irregular and uncertain, that for some time it was difficult to know what the result would be.

Some of the Rathore Kachhwaha combined troops were defeated by the Sayyads and there was consternation in the rank and file of the Rajputs. The Sayyad's drums began to beat in

honour of the victory. At this juncture there took place a very curious incident which turned the scales of the battle.

Raoji of Uniara one of the premier nobles of the Jaipur State, with his followers and good many Narooka brethren, was making preparation to join the battle in the morning, after taking the usual "Amal-Pani (opium drink) which is customary among Rajputs before a battle. The Raoji was very fond of Shikar (hunting). He had with him 500 chosen cavaliers and a kennel of 500 dogs, with 1500 Narooka matchlock men, who, as soon as they descended the sandhill, saw the Mughal forces commanded by the Sayyad brethren just beneath the mound taking part in the rejoicings of the victory. Some were busy with their prayers and others were cooking their food and resting near by. All of a sudden the Narooka Sardar let loose his 500 dogs, and immediately at their heels the 500 cavaliers pounced upon the Sayyads unawares. The 1500 match-lock men also fired a volley from under the shelter of the elevated ground. The attack was so fierce, sudden and well-directed that the Sayyads could not help themselves to meet the onrush. The 500 dogs, which were trained in hunting tore away their limbs and so bewildered them that they could not control themselves. Just as an onslaught of hail follows the hurricane with torrential rains, the volleys from the matchlock men followed the dogs. Every officer of note, with the rank and file, was killed and they were all thrown into an awful state of confusion. The surging tide of 500 cavaliers fell upon them with the flash of lightning stroke, so that none was left alive. There was a fierce carnage and the lost day was won back. Mr. Irvine, in his later Mughals vol. I, page 69, says. "It seems that as their enemy disappeared from the field, the Sayyad's

drums began to beat in honour of victory, but Hussain Khan espied in one corner a Rajput commander with 2000 matchlock men still busy in hastily loading his baggage camels. The Rajputs stood on an elevation and the Sayyads drew up on the lowland beneath it. As they approached, the enemy delivered a musket volley and turned to flee. But the first discharge was unexpectedly deadly in its effects. The Foujdar, his two brothers, and some 50 followers, before they had even time to draw their swords, were laid low. The death of the leaders was fatal to the Mohammadan cause." Mosi-ul-umra Vol. III also says "again there was a fight near Sambhar against Maharaja Sawai Jai Singhji; at the beginning the Khan got the upper hand, but suddenly 2000 to 3000 matchlock men, left in hiding behind a sandhill discharged their guns. The Khan with his small force was surrounded. He and his leaders were killed. Md. Zaman Khan and Sayyad Masud Khan were taken prisoners. The first was executed and the second, then about 16, was brought to the Raja. His tomb is situated in a bagh (garden) at Sambhar, built by the Raja. *Warid ii. 156-9, Tod ii 79, Khafi Khan's Muntakhab-ul-Lubab Vol. II P. 651, Nuskh-i-dal-kasha by Bhim Sen Burhanpore. 173* a say that the word was brought to the Rajas that the Mohammadan leader, with his two brothers and other relations and many of his kinsmen had been slain. All these versions show that it was Raoji of Uniara who rendered this sterling service.

For some time the Rajas refused to believe the report of Hussain Khan's death; but at length they retraced their steps. Hussain Khan's body was found still in a seated posture in the howda on his elephant, which had taken up its position beside the tank. He and the men around him were buried wherever they were found,

The slain were placed in common graves or "martyrs' heaps" (Ganj-a-shahid).

Round Hussain Khan's grave a mango orchard was planted and a handsome tomb erected.

Now there arose a dispute between the two Rajas on the division of booty, as between two tigers fighting on their common prey. The Jaipur Maharaja argued that as his Sardar had won the battle, Sambhar should be his; while the Jodhpur Maharaja contended to be entitled to his share. At last it was settled that the decision should be left with the Raoji of Uniara, as an arbitrator, the award being binding on both.

The Raoji, who had received a sword cut on the forehead, just at the middle of it, dividing it in two equal parts, similarly he gave his judgement that they both had one common cause and were mutually related to each other, and therefore they should divide Sambhar in two equal parts between them.

The attack by Sanwal Das, an officer in the Rana's service, upon Firoz Khan, the Foujdar of Poorh Mandal, which is placed by Tod in the same year, took place in the following year. Firoz Khan was obliged to retreat with great loss to Ajmer, but Sanwal himself was killed.

Reconciliatory measures were, for the time being, adopted by Bahadur Shah and Maharaja Sawai Jai Singhji seems to have opened negotiations.

At any rate on the 6th of October 1908, at the intercession of

prince Azim Ushshan, Maharaja Sawai Jai Singhji and Maharaja Ajit Singhji were restored to their rank in the Mughal service.

Maharaja Sawai Jai Singhji's rank was 2000 zat (2000 horse, 1000 Duaspah) with 15000 Dam in gift (Inam).

Another measure was the appointment of a new Subahdar in the person of Sayyid Abdulla Khan Barah. On the 17th of October 1700, he received the usual presents, the rank of 4000 (2000 horse) and a grant-in-aid of 80 lakhs of Dam (two lakhs of Rupees). A few days afterwards he made a number of requests. His assignment (Jagir) in the Deccan must be confirmed, the forts of Jodhpur and Mairta and the Foujdari of Ranthambhor must be made over to him with the province of Ajmer, while for two years he must be exempted from the repayment of advance for expenses and from having the horses of his army branded. His personal followers must be admitted to Mansabs. All these requests were granted and two of his relations were admitted to service. There is no further mention of this appointment and it was never taken up by Abdulla Khan, who, as we know, was shortly after this sent to govern the province of Allahabad.

The former Subahdar of Agra was re-admitted to favour and continued in his office (Bahadur Shah-Nama by Danishmand Khan Ali p. 144-147 Later Mughals p. 71.)

After he had crossed the Narbada on the 25th of December 1709, Bahadurshah marched by the of Mandu and Nalcha. He was at Dipalpur on the 19th of January and camped on the banks of Kaliyadah on the 7th of February 1710. His route was continued by Mukand Darrah defile, which he passed through on the 5th of April 1710. He was on the Banks of the Kalisindh on the 7th and went

through the Lakhairi pass on the 28th of the month. On the 15th May 1710, the army passed Tonk and camped at Dandwa-Sarai on the banks of the Banas, 30 Kos from Ajmer (*Kamwar Khan's Tazkirat-us-Salatin-i-Chaghtia Later Mughal p. 71*)

Here Yar Mohammad Qul and Nahar Khan of Hansi, who had been sent to the rebel Rajahs, brought in their Pradhans or chief-men, Bhikari Das and others. On the 22nd of May 1710, the Rajas' letters were presented through Prince Azim-Ushshan and on the prince's prayer their offences were pardoned and Khilats were bestowed by the Emperor on the Pradhans.

On the 26th of May 1710, when the army reached Toda, 60 miles S. E. of Ajmer, eighteen Khilats from the emperor were given to the servants of Rana Amar Singhji and Maharaja Ajit Singhji and Maharaja Sawai Jai Singhji and also one to the carrier of a letter from Durga Das Rathore (*Kamwar Khans Tazkirat-us-Salatin-i-Chaghtia p. 67-68, Later Mughals p. 72.*)

While these negotiations were proceeding with the Rajputs, there came the unwelcome news of a rising of the Sikhs in the north of Sarhind under one Fateh-shah, who had been joined by many scavengers, leather dressers, and nomadic traders (Banjaras) etc.

Wazirkhan, the Foujdar of Sarhind had been killed in a fight with these men on the 22nd of May 1710. This news forced a speedy solution of the difficulty with the Rajputs. It was seen that a popular rising such as that of the Sikhs in a portion of the Empire so near the capital might have more serious and far-reaching consequences than the then pending quarrel with the Rajputs, who, even

when left in quiet possession of their hereditary country, were not thereby encouraged to further aggressions. It was therefore determined to come to as speedy a settlement with them as possible.

At the request of Munim Khan, the Wazir, his eldest son Mahabat Khan was sent off to persuade the Rajas that they had nothing to fear, if they came in and presented themselves.

After three days, when the Emperor was encamped at the village Deorai, the minister informed His Majesty that his son Mahabat Khan, writing from the village Gangwana, where he had met the Rajas, reported that they had entered into an agreement to come in on the 20th June.

Munim Khan was ordered to proceed to the Rajas and bring them in, after repeating in person the assurance conveyed through his son.

On the 21st of June 1710, as the Emperor was on the march, the two Rajas were brought to him by Mahabat Khan. They made their obeisance and each gave an offering of 200 gold coins and 2000 rupees.

In return they were invested with dresses of honour and received gifts of jewelled swords and daggers, valuable scarves, and elephant and Persian horses. The Emperor then gave them leave to return to their homes. The Rajas then went together to Pushkar lake for the Parb bathing. There they separated and Ajit Singhji reached Jodhpur in July 1710. Bahadur Shah went on to Ajmer, where he reached on 22nd of June 1710. (*Kamwar Khan's Tazkirat-us-salatin-Chaghtaia Tod II, page 80*).

To show how little the Rajputs trusted the solemn promises made to them for good treatment, I may quote the fact mentioned by Kamwar Khan, the historian, who was present in the retinue of Prince Rafi-ushshan. Besides the 4 princes and the great nobles there was no one else with the Emperor at the time.

While the interview was proceeding, Kamwar Khan saw that the hills and plains were full of Rajputs all round. There were several thousand men on camels hidden in the hollows of the hills. On each camel rode two and even three men fully armed with matchlock or bow and arrow. Evidently they were prepared to sell their life dearly in defence of their chieftains, if there was any attempt at treachery.

Maharaja Sawai Jai Singhji though at that time hardly above his teens was very clever, resourceful and sagacious a ruler. He was well versed in the art of court etiquette and ready wit. He had in his very boyhood beguiled the crafty Emperor Aurangzeb in his eighties, getting from him the title of "Sawai", (meaning $1\frac{1}{4}$ times more clever than his grandfather Mirza Raja Jai Singhji, his worthy namesake.) When the good offices of Prince Azim and Rao Raja Budh Singhji of Bundi prevailed upon the Emperor to pardon the Amber and Jodhpur Rajas, Sawai Jai Singhji gave the doubly clever reply to the enraged Emperor, who threatened the two Maharajas saying, "*your grave offence of forcibly taking Jodhpur and Amber is to some extent pardonable, yet why and how did you wrest Sambhar, the Imperial head quarter spilling the blood of harmless and faithful servants of the realm. To this none could make a reply and the Maharaja of Jodhpur also was dumbfounded.*" But Maharaja Sawai Jai Singhji gave a

ready answer "Lo ! my lord, when we eat your majesty's bread, where and to whom should we go to have the salt. In taking possession of Sambhar, we were only eating your majesty's salt and doing nothing."

This timely, clever, and appropriate pleasing wit so humoured the Emperor and enamoured both friend and foe, that not only were their offences pardoned, but both the Maharajas were taken into royal favour again.

This annoyed Sayyid Hussain, the future king-maker, the blood of whose near and dear kinsmen had been so ruthlessly shed at Sambhar and who began to harbour vengeance, which in course of time grew into a big tree to overspread the whole political field.
(*Bans Bhasker* p. 3024).

Battle of Kama.

It has already been shown, when describing the battle of Jawar-Ki-Garhi, how Maharaja Bishan Singhji and his general Thakur Hari Singhji Khangarot of Lamba (Diggi) utterly crushed the Jat power near Agra. There was, of course, a strange coincidence that for two centuries, whenever there was trouble in Jat country, the Maharajas of Amber (Jaipur) were deputed to chastise these desperadoes. The Amber Maharajas not only crushed their power, but they were rather instrumental also to save them from ruin. Even the great Raja Surajmal of Bharatpur, when he was at the zenith of glory and Delhi, Satara and Ahmed Shah Abdali were baffled by his prowess and statesmanship, always owned allegiance to Jaipur and considered it an honour to present himself there on the usual Dasher Darbar occasions, having his camp at Badanpura (founded by Badan Singh Jat of Bharatpur) in the suburbs of Jaipur. But Jawahar Singh rebelled against the authority of the paternal State and in the bloodiest battle of Maondah, which ensued in consequence of this rebellion, Jat supremacy was crushed for ever by the Jaipur Government.

In the year 1708 A. D. (S. 1765), when Maharaja Sawai Jai Singhji's power, age, circumstances and experience were not ripe, as he was still in his teens and, as he unfortunately sided with Prince Azam the unfortunate prince against Prince Alam (Bahadur Shah) and as the latter was victorious, with many other Maharajas, he felt under the displeasure of the Emperor. Amber was consequently confiscated but after much higgling, the Khalsa was removed but the Maharaja's influence became rather poorer in the capital at that time.

But even under such circumstances he was called to suppress the Jat unrest near the capital. When Bahadur Shah and his brother Azam Shah took the field against each other and met between Agra and Dholpur, at Jajav Chooraman collected as many men as he could muster, and hung about in the neighbourhood of both the armies, ready to pillage the vanquished. In the end so much plunder fell into his hands that from that time he became the most formidable partisan leader, with whom it was necessary to reckon in such troublous times. While Bahadur Shah was at Agra, Chooraman came to him and professing to have repented from his troublous ways, was granted the rank of 1500 Zat and 500 horse. In Ramzan 1120 H (November 1708), he helped Riza Bahadur, the Imperial Fouzdar, in an attack on Ajit Singh, Zamindar of Kama; where Chooraman was wounded and Riza Bahadur was Killed. (Vide Later Moghuls by W. Irvine Pt. I. page 323).

Chooraman, by slow degrees fell into disfavour of the Emperor as he was a thorn to both the Imperial Capitals, Delhi and Agra, and the neighbourhood was not free from his inroads. The difficulty was to find any one, who could take the difficult task of putting him down.

Chooraman had meanwhile constructed a new strong-hold at a place called Thun.

At length in the fifth year of the reign Jamadi II, 1128 A. May-June 1716, Sawai Jai Singhji returned to the court from his government of Malwa, and finding out Farruksiyar's secret desire to get rid of Chooraman, he offered himself ready to undertake and carry out the work.

Translation of a Persian letter to Maharaja Sawai Jai Singhji dated Katik Sudi 5th. Sambat 1765, which runs as follows—

Chooraman Jat, the leader of the rebels, having inveigled Rahimullah Khan Naib Fauzdar of Mahuwa (now a Tahsil in Jaipur State) with attractive words, levied tribute from the district round about Mathura and collected horse and foot-soldiers and then reached Trowle under the Afghans. First he contracted friendship with the Afghans and then stealthily attacked them. He looted their cattle and everything he could get hold of and ravaged the said village. After this he reached Shergarh, which was under the appennage of the Royal Billochi officials, where the Billochi fought furiously for three days.

Chooraman told Rahimullah Khan that the number of the Billochis was overwhelming. Rahim was requested by him to go and take with him Wajid Khan with his three thousand horse. Rahimullah Khan at the entreaty of Chooraman but against the advice of the correspondent gathered men and material of war in the fort of Shergarh. The Billochis could not withstand them and joined their arms with the Jats, agreeing to a Mansab of Rs. 1000/—

The Jats took the help of some isolated Rajput Sardars of the locality also and they wanted to take possession of the Kama Fort and posted their Thanas in the principalities of the Rajputs around and overtures for 5 lakhs of rupees from Ajit Singh Kachwaha of Kama opened and 3 lakhs from Anoop Singh Kalyanot Kachwaha.

Anoop Singh begged help from the Maharaja at this juncture and on Katik Budi Amawas, Sambat 1765 sounded the battle drums.

Ajit Singh of Kama wrote a letter to Mukand Ram and Shash Ram Bankawat of Lawan and to Anoop Singh Kalyanot hastily to come and join the battle. Anoop Singh Kalyanot could not ride on a horse owing to a wound in his leg, and so he sent his eldest son Indra Singh with the whole of his retinue and artillery. On the other hand Mukand Ram and Shash Ram Bankawat joined their forces as well. 1500 Pathans and Warid Khan joined with the forces of Chooraman with Riza Bahadur and Rahimulla Khan and Sabal Singh Kalyanot Kachwaha joined the Rajput forces at the last moment and a battle ensued then and there. For nearly an hour the battle was raging on with arrows and Zazawals (swivel guns) from a distance. In the Jat army there were 12000 horse and more then 8000 foot. The Rajput force included only 1000 horsemen. Thus the Rajputs were very much numerically outnumbered. But so furious was their heroic charge and onslaught that no army, howsoever big and strong it might be could easily withstand them. So the Rajputs fell upon the considerable rank and file of the enemy like hungry tigers, and as a result the huge Jat army melted away in the battle-field. The battle drum and the ensign of the enemy were captured and they were pursued upto Khoh. The victorious Rajput army was stationed at Salana. In the battle Anoop Singh Kalyanot, Mukand Ram Bankawat

and Mahoree Ram the brother of Raghodas Kummhahi and some more were killed and others wounded.

Early in the morning, Chooraman asked Kesari Singh Kansot to go with a retinue of 200 horsemen to Mahorana and bring with him war material but Kesari Singh refused. On this there ensued some altercation. The rude Jat deprived him of his horse and drove him out of the army and he sent others to fetch the war materials. On Kartik Sudi 3rd, Sambat 1765, Chooraman with a force of 12000 horse and countless foot soldiers started from Khoh. When the Kachwaha Rajputs Sabal Singh and others heard it, they prepared themselves for the battle. First they fought with cannons. The Rajputs were fewer in number. Barid Khan, Raza Bahadur, Chooraman, Rahimullah Khan and others surrounded the Rajputs from all sides. Each Rajput had thus to face and fight hundreds of opponents. At such a crisis, Indar Singh, the eldest son of Anoop Singh Kalyanot, fought heroically, killed and wounded hundreds of the enemies on the battlefield and in the end was himself killed in the uneven encounter, not before he had dispatched Raza Bahadur, who was on a huge elephant. His elephant and his ensign were wrested from him. Kishan Ram Mahajan, the Kamdar of Anoop Singh Kalyanot attacked Barid Khan, who was mortally wounded. Then all the Rajputs simultaneously surrounded Chooraman, who was endeavouring to reach the Thoon Fort, but before he could reach the destination, he was killed by a javelin from Indar Singh. Rahimullah Khan was also captured in Kama. In this battle many brave Rajputs were killed. The facts are, as has been said in the beginning, that Chooraman was only wounded and not killed, and a long time after this, he being displeased with his sons for their mutual quarrels, committed suicide by poisoning himself.

Battle of Kushathal Pancholas.

The death of Emperor Aurangzeb in the Deccan in 1707 led to a fratricidal war between the two claimants for the throne, Prince Alam and Prince Azam. As natural, the two princes were backed by various Rajput Princes of Rajputana. Alam was supported by Rao Raja Budh Singhji of Bundi; while Jaipur, Jodhpur, Kotah and Narwar supported Azam. Azam was defeated and killed, and Alam ascended the throne under the title of Bahadur Shah. As a mark of gratitude for the services rendered by the Bundi chief, the Emperor conferred the principality of Kotah on him, and since Jaipur and Jodhpur had joined the opposite camp, the two States were declared Khalsa by the Emperor. As a result of this, the Rajput rulers of Mewar, Marwar and Amber (Udaipur, Jodhpur and Jaipur) entered into an alliance, and having scored a victory over the imperialists recovered the two latter States.

Rao Raja Budh Singhji of Bundi was a near kinsman of Maharaja Sawai Jai Singhji of Jaipur, and was married to the latter's sister, Amar Kanwarji. Unfortunately the Bundi Chief had taken

to a very loose mode of life, had been used to intoxicants in abnormal quantities and became a 'Bam-Margi'. The outcome of this moral decrepitude was a gradual estrangement with the Emperor, and eventually when the Emperor, Farrukhsiyar summoned him to the Court, he failed to present himself. This offended the Emperor, who issued a Farman, declaring Bundi as Khalsa and making it over to the Kotah Prince. In his hour of trouble, the Bundi Chief approached his brother-in-law, Maharaja Jai Singhji, with a view to secure the latter's intervention with the Emperor for re-establishing the Rao Raja's old relations with the Delhi Court. Maharaja Sawai Jai Singhji was only heartily glad to help his relation and the two princes journeyed to Delhi, where the influence of the Amber Prince was effective enough to secure the cancellation of the orders against Bundi. While at Delhi, an attempt was made on the life of the Rao Raja by the Kotah ruler, but the tragedy was averted through the bravery of one of the Rao Raja's followers—Jait Singh Hada—at the cost of his own life. The Bundi Prince then marched to Amber, and being free of his worries from the Emperor's side, resumed his old licentious mode of living. This sort of living rendered the chief somewhat mentally unhinged, and signs of idiocy began to be apparent. The Rao Raja was keen on converting his Kachwahi Rani to his own mode of living, but she was a firm Vaishnava and the result was a household estrangement, which was further aggravated by the Choondawatji Phool Kanwar of Begon. It was natural that there should be mal administration in Bundi. The Rao Raja remained in camp at Baswa for some months, where he let loose his lust, and the public of the place got thoroughly tired of him and his men; but the Jaipur chief would say nothing merely in consideration of his relationship with him. In St. 1781 the Rao Raja visited

Amber where he asked for advice of the Maharaja in respect of proper administration of his territory. The Jaipur Maharaja deputed one Nagraj (Solunki) Nathawat for the purpose, who, established a stable and orderly government and fixed a substantial amount for the privy purse of the Rao Raja. Moreover, Kachwahi, the elder Rani had also appointed one of her own ministers. As a matter of fact the Rao Raja felt all this self-sought interference as a curtailment of his powers and an encroachment upon his privileges. Consequently the bitterness with the Senior Rani which had been created by her unwillingness to join her husband in her cult of "Bam-margism" and with the Jaipur ruler, struck deep roots.

The political situation in Northern India at this period was in a chaotic state. The Syed Brothers of Barah, known as king-makers in history, were in power. The Kotah Darbar was jealous of the Amber ruler's extensive influence and power, was covertly planning at subjugating Bundi and was one of the conspirators, but his deputation against Chin Qilich Khan, the Nizam-ul-mulk, in the Deccan, where he was killed, prevented him from doing any harm. The Emperor Mohammad Shah at the instance of Syed Hassan Ali, whom he feared and mistrusted, invaded Amber, but Maharaja Sawai Jai Singhji managed to have the Syed killed near Toda Bhim and the danger from that side subsided. The Rajput Sardars of Jodhpur urged on their prince the desirability of having friendly relations with the Amber ruler and to cement them by the marriage of a princess of the Jodhpur house with the latter. This was eventually settled, but both the parties mistrusted each other and the marriage party that proceeded to Jodhpur included the rulers of Bundi and Sheopur with their forces. The mistrust, however, gradually sub-

sided, and while the marriage party was still at Jodhpur, the receipt of news about the birth of a son, named Bhawani Singh, to the Bundi chief by his elder Rani Kachwahiji added, in no small measure, to rejoicings at the time.

This relationship was further cemented by the marriage of Maharaja Kumar Abhey Singhji of Jodhpur with the daughter of Maharaja Sawai Jai Singhji. The marriage was performed at Muttra, where Maharaja Sawai Jai Singhji gave evidence of his generosity by spending Rs. 60,000/- on the construction of a bridge across the Jamna. The Jaipur ruler loved his nephew Bhawani Singh very much, and while at Muttra, he got the child weighed in gold which was distributed among the poor. The Jodhpur and Jaipur chiefs then moved to Delhi where through their influence and good offices they could get the odious Jazia tax, levied on non-Moham-madans, removed. The chiefs then returned to their respective territories.

The Rao Raja of Bundi at this time, came to Amber and stayed as a guest of the Maharaja. He fixed his camp at Khoh near Ghat. The Rao Raja's men, who had led him to adopt an immoral mode of life, began to pursue their old nefarious activities and murdered the Kotwal of Amber. The Rao Raja himself, notwithstanding the fact of his being a guest of his brother-in-law, continued to torment his elder Rani Kachwahiji even at Amber in a number of ways, but the forbearance of Maharaja Sawai Jai Singhji, on the other hand, appeared to be boundless.

At this time when the Rao Raja was a guest at Amber, Rao Keshri Singh of Salumbra came with a proposal of betrothal of Maharana Sangram Singhji's daughter with prince Ishwari Singhji of Jaipur,

The Maharaja's sister, however, requested that the betrothal might be made to her son Bhawani Singh instead. Maharaja Sawai Jai Singhji agreed to the alternative proposal and sent word to the Salumbra Sardar accordingly, who also agreed to the proposed match. This was, however, not in keeping with the wishes of the Rao Raja, who told Keshri Singh that the latter should not finally agree to the alternative proposal without reference to himself (the Rao Raja). This interference or objection from the Rao Raja came as a surprise and a shock to the Jaipur Maharaja, who sent Deep Singh Kumbhani of Bhandarej to inquire as to the cause of this interference, as the new proposal was obviously in the interest of the Bundi House. The Rao Raja replied to the messenger that Bhawani Singh was not his own son and that the Kachwahi Rani had, in furtherance of her interest, put up the boy to succeed him to the Bundi State. Besides, he offered a bribe of Rs. 70,000/- to the Khumbhani and on the latter's declining to accept it as such, he was desired to keep the money as trust to be refunded whenever required.

The news was the last drop in the cup of bitterness of Maharaja Sawai Jai Singhji, who could hold himself no longer. He had patiently borne the atrocities perpetrated by the Rao Raja and his men in Jaipur territory; he had overlooked the treatment the Rao Raja meted out to the Kachwahi Rani, he had lent no ears to the bitter complaints lodged by the public of Baswa and Amber; but the Rajput blood could not bear the insult to his sister and nephew. He, therefore, sent word desiring the Rao Raja to quit Amber territory forthwith, adding that it was the end of all relationship between the two Houses. On receipt of this message the Rao Raja came to see Maharaja Sawai Jai Singhji, but the talk was no more sensible than

before and this so much infuriated the Kachwaha Prince that in his anger he got killed his own nephew Bhawani Singh, whom he loved so much. The fury of Maharaja Sawai Jai Singhji so affected the Bundi chief that he gave a written undertaking that he would surrender all the issue born of the Choondawat Rani to be similarly disposed of, and would eventually adopt a son to succeed him to the Bundi State. He also wrote a letter to the Kachwahi Rani confessing that he had made an absolutely false statement about Bhawani Singh's birth out of sheer jealousy and foolishness. This document was duly attested by all the Hada and Kachwaha Sardars. In order to wipe off the ill-feeling that had been created between himself and the Amber ruler he sent for his daughter Suraj Kanwar from Bundi and married her to Maharaja Sawai Jai Singhji, requesting the latter to return the written undertaking he had given about offering all his sons from the Choondawat Rani to be killed. Unfortunately the fact about the offer of the bribe of Rs. 70, 000/- to Khumbhani was now brought to light, which rekindled the Maharaja's anger. In his passion he ordered that Bhandarez be made Khalsa, exiled Deep Singh Kumbhani and declined to return the written undertaking made by the Rao Raja. He also laid siege to Rao Raja's camp till such time that the second Rani Choondavatji, who was in the family-way, did give birth to a male child, Umed Singh.

Further, the Jaipur chief sent for Rao Chhitar Singh of Indar-Garh with a view to offer the Bundi State to his son Dev Singh; but on the latter's declining to accept the offer, Umed Singh Hada son of Salim Singh Hada of Karwar was chosen to be the Rao Raja of Bundi. This nomination was generally accepted and many of the Bundi Sardars left the camp of the ex-Rao Raja to join that of the

new ruler. To legalise Dalel Singh's accession to the Gaddi, the Amber ruler obtained a Patta of Bundi from the Emperor Mohammad Shah in his favour and in order to further cement the relations with his protege, he married his daughter to him.

Hardly was this business completed, when orders were received from the Emperor for the Maharaja to proceed to Malwa to suppress the Marhattas there, who had killed Raja Daya Bahadur Nagar and begun to levy Chouth and make marauding raids.

Rao Raja Budh Singhji naturally resented the arrangements by Maharaja Jai Singhji about the Bundi throne. Although he had himself given a written undertaking to adopt a son to succeed him, he did not relish all that took place, nor could he allow these arrangements be made over his head. Finding that Maharaja Jai Singhji had proceeded to Malwa, he decided to take advantage of his departure and in Aghan St. 1786 marched towards Bundi, via. Chaksu Newai, Bhagwant-Garh, and Kushathal, in order to wrest the crown of Bundi from Dalel Singh. The Hada chiefs also made preparations for the inevitable battle. Their army assisted by the Kachwahas advanced to meet the enemy under the command of Salim Singh Hada and five Mansingot Rajawats.

At Ujjain, the Kotah chief sent his two ministers—Beni Ram Nagar and Daulat Ram Biyas to Maharaja Sawai Jai Singhji as a token of his friendship and in recognition of the Amber chief's supremacy. Besides the Kotah ministers, the chiefs of Narwar Sheopur, Narsinghgarh, Raghogarh, Ratlam, Bajranggarh and Idar and several others also appeared before him to recognise him as their lord. When the news of the intention of Rao Raja Budh Singhji

reached him, he found himself in a dilemma as to whether he should return to his territory or accomplish the object for which the Emperor had deputed him. He preferred the latter course and deputed Salam Singh with Thakur Koju Ramji of Isarda, Rao Bahadur Fateh Singhji of Sarsop (Barwara), Thakur Sanwal Dasji of Sewar, Achal Dasji of Nantori, and Bahadur Singhji of Paondhera with their followers to meet Rao Raja Budh Singhji. These were reinforced by other Sardars namely Sardar Singhji, Prithvi Singhji and Kanak Singhji Narookas; Ghasi Ramji Mansigot Kachwaha of Ancher, Sher Singhji Khichi, Partap Singhji Yadvia, Hari Singhji Tanwar, Hukam Singhji Jhala, Minister Khande Rao of Narwar, and Udai Singhji, Roop Singhji, Jodh Singhji, and Surat Singhji Solankies, and others. This army marched to block the way of the enemy to Hadoti, and camped at Pancholas.

It will be rembered that when Rao Raja Budh Singhji had been attacked at Delhi by the Kotah chiefs, Jait Singh Hada had lost his life to save that of his master. In recognition of his services the Rao Raja granted the Jagir of Pancholas and Kushathal to Jait Singh's son Deva Singh who proved true to his patron and made over all his men and money to help Rao Raja Budh Singhji in his adversity. He was joined by Abhey Singh Hada of Balban, Jewan Singh of Patoli, and Nagraj Hada. Chhitar Singhji's son Deva Singh of Indargarh also proceeded to take part in the battle, but the youngman was afraid of casting in his lot with the contending parties and ultimately on the day of battle returned to Indargarh. Partap Singh, the eldest son of Salam Singh himself, did not join the cause with his father, but entered the ranks of his old master Budh Singhji in which he was joined by Sangram Singh and Prem Singh Nathawath

Solankies; Bakhat Singh and Jagbhan Singh Hadas. Sanwal Dass Gour, Zorawar Singh Kachwaha and Parasram Parihar also joined the army of Rao Raja Budh Singhji.

The two armies of the Hadas were computed at 20,000, of which, in the manner described above, 10,000 fought under the banner of Rao Raja Budh Singhji, while the other 10,000 assisted by 3000 men deputed by Maharaja Sawai Jai Singhji formed the opposite camp. They consisted mostly of foot soldiers and horse and met to decide the issue near Kushathal on the banks of the river Ghanbhir in St. 1718. The field of battle was uneven, dotted with low land and raised ground.

Salam Singh had no idea that the enemy had come so near. He and his men were under the impression that the enemy would take the rout from Bhagwat Garh via. Rampura and Dungri. The soldiers were taking rest or were otherwise busy. The camp was situated in the low lands of the river, walled by raised ground on either side. The Rao Raja, on the other hand, had already been informed by Abhey Singh Hada of Balban that the enemy was not far off, and accordingly the forces were advancing cautiously ready for battle. It was about half past ten in the morning of Baisakh Budi Amawas in St. 1787 when this army passing through Kushathal crossed the raised ground into the low lands of the Ghambir and found itself face to face with the enemy. Salam Singh's army was commanded by Rao Bahadur Fateh Singh of Sarsop (Barwara) who was a famous warrior of his time and a man of implicit confidence of Maharaja Sawai Jai Singhji. The Rao Raja's army was commanded by Abhey Singh Hada of Balban. The attack of the Hadas was so sudden that they caught the Kachwahas napkin.

On seeing the advancing army led by Abhey Singh, Fateh Singh took up his infallible arrow at Abhey Singh when the latter abusively compared the latter's intention of shooting the arrow to that of a low caste Bhil challenging him to a duel with swords. Fateh Singh was going to take his sword, when the wily Abhey Singh took advantage of the opportunity and taking up his bow levelled a dart on the on-coming warrior. The dart pierced through the breast-plate and entered the chest of the Kachwaha commander. The wounded warrior immediately took to his horse to give battle, but the rankling wound rendered the duel unequal and a blow from Abhey Singh's sword finally set him to rest. The vanguards of the two armies now joined in a hand to-hand fight. Abhey Singh now advanced to meet Thakur Kojuramji of Isarda and dealt him a tremendous sword-blow, which cut the latter's skull into two, while a spear thrust from Kojuramji breaking through the breast-plate of Abhey Singh entered the interior as far as the spine. A Rajput is a dangerous enemy while in battle. Kojuramji, who had not only had his skull slashed but also had lost his right arm as a result of another sword blow, tied up the two parts of his head with a bandage and with his left hand struck the Hada with his sword with a force, that cut through the helmet but caused only a slight bruise on the temple. Another blow from Abhey Singh laid this already battered warrior to perpetual rest. Abhey Singh, Dewa Singh, and his brother that led the van-guard, now so ferociously and speedily launched their attack on the rest of the Man-Singhots that the latter had no time to get ready, but notwithstanding this disadvantage, the hard fight they gave to their assailants was such as they could not forget to the end of their days.

Abhey Singh Hada was now confronted by Achal Singh of Nantori and both aimed their spears at each other. The blow of Achal Singh was so severe as to put Abhey Singh Hada to eternal sleep. Achal Singh of Nantodi, though so attacked and severely wounded, killed Puran Singh and Sadan Singh, the two sons of Abhey Singh, and then breathed his last. The Poet of the Rajawat clan rightly describes the prowess of Achal Singh in the following words:—

विनमायै खग बाहतो, श्रवणां सुरयो न कोय ।

अणदावतज तिलोको, हवैज अचलो होय ॥

विन मायै बावन कदम, धकयो अचल खग धार ॥

Sanwal Singhji of Sewar and Thakur Bahadur Singh of Paondhera were also taken unawares and attacked; but they gave proof of high martial spirit and bravery by meeting death after killing a couple of enemies. The battle was made memorable by a series of knightly duels that were fought among the warriors from both the sides, and both parties gave evidence of real martial and chivalrous spirit and bravery, for which the Rajput race is famous.

पांचू वेटा मानका, पांचू पांचोलास ॥

The time taken by the clash between the vanguard of the two armies, allowed the Kachwahas to get ready and a general fight ensued. Dewa Sing of Kushathal and Pancholas advanced with his brothers and followers, and was met by Ghasiram Kachwaha and Khanderao, the minister of the Raja of Narwar, who put the attackers to the sword and met with the same fate themselves. Maharam, the maternal uncle of Budh Singhji, had proved a deserter

and joined the enemy, but his son Sangram Singh fought for his old master and died like a warrior on the field. Parasram Parihar and Sanwaldas Gour opposed Jodh Singh Solanki, whom they killed and were themselves killed. Narooka Zorawar Singh and Bhakat Singh Hada each fought against Surat Singh Solanki and Oudey Singh and killed them and were also killed. Jagbhan Hada was responsible for the death of Prithi Singh and himself died as also Yadav Rao.

This carnage and slaughter continued till 8 O'clock at night. The field was red with blood and the air filled with the groans of the dying and the wounded.

The Rao Raja lost one thousand of his followers among the slain and another one thousand and two hundred among the wounded. Finding the battle lost and his army dispirited he, without any prospect of getting the upper-hand over the enemy, put the faithful and wounded soldier Dewa Singh Hada in his palanquin and made away from the battle-field in the gathering darkness, with his Zanana and one thousand faithful followers. The victory for the Kachwaha arms was decisive and the Kachwaha soldiers then took to attending the wounded enemy lying on the field and performing the cremation rites of the dead. The defeated Rao Raja proceeded towards Kotah and on the way arranged for Prince Umed Singh to be sent to his maternal grandfather at Begham, incharge of Bharat Singh Chundawat and the Dhabhai of Haripur. The Ranis were sent to Kotah and the Rao Raja, remaining for a few days as a guest with Rao Kushal Singh Saktawat of Bhainsrodhgarh (Mewar), marched to the Rana's capital by stages. The Rajputs in general and the house of the Maharanas of Mewar in particular are famous for offering an asylum to their forlorn guests. In accordance with

this time-honoured practice, the Maharana received Budh Singhji in the manner befitting the latter's once exalted rank and promised that he would personally negotiate with Maharaja Sawai Jai Singhji for the restoration of Bundi to him. But the evil star of the Rao Raja was still unpropitiated, and the evil advice of his immoral 'Bam-Margi' counsellors once again prevailed upon him to make him leave the protection and promised influence of the Maharana. On Katik Budi 4th. this ill-advised ruler reached Nathdwara and, having starved for forty days and ungratefully looted some of the Maharana's villages, reached Begham, where Dewa Singh Chundawat his brother-in-law made over his palace for the residence of the Rao Raja and his men and himself and his family began to live in a garden. The evil counsellors and unfortunate followers of the Rao Raja would not, however, permit him to live even in this asylum of hospitality and began to renew their immoral practices and atrocities in the same manner as they had done at Baswa and Amber. When Dewa Singh complained of this to the Rao Raja, the latter pleaded the unfortunate plight of these men and desired him to overlook their actions. The sense of hospitality of Dewa Singh was so great that he allowed all this to go on in spite of himself, which he would not have tolerated in any other circumstances. The cost of hospitality was about Rs. 800/- per diem apart from all other things and the poor Chundawat got heavily into debt. This was accompanied by a very severe famine, which ruined Begham. To add to all this misery, the Maharana under the pressure of Maharaja Sawai Jai Singhji was pressing the Chundawat to turn out Budh Singhji and his men, but the noble Rajput hero stuck to his guns till Budh Singhji breathed his last under his shelter. (*Bansh Bhashker Pages 3122-3206*).

The victorious arms of Salem Singh took possession of Bundi and Dalel Singhji was declared as the Rao-Raja of Bundi. (*Vide 'Fall of the Moghul Empire' by Jadunath Sircar, page 251 Part I.*)

The services of the notables and the Sirdars, who had fought for Jaipur, did not go unrewarded. Maharaja Sawai Jai Singhji conferred Pancholas on Ratan Singh, son of Rajawat Fateh Singh of Sarsop (Barwara). Kushathal was granted to Thakur Ajit Singh, son of late Kojuramji of Isarda. Thakur Sobhag Singh, son of Thakur Sanwal Dass of Sewar, was granted Palodhi; while Thakur Hari Singh son of Thakur Achal Singh of Nantori, was given eight villages for his father's services in the battle. Bahadur Singh of Panndhera's son was granted ten villages, while the son of Ghasiram of Ancher received five. Nathuram, son of Rao Abhey Singh of Balban, had joined the Kachwaha forces at the battle and was for his services granted his patrimony of Balban.

It will not be out of place to observe that Rao-Raja Budh Singhji himself had been responsible for all the sufferings caused to himself, his followers, and all others combined, and for the extensive destruction of human life that took place on the field of Pancholas-Kushathal. The fall in his morals not only caused him to lose his state but also end his days in misery and poverty, ultimately debarring his progeny from the Gaddi of Bundi. Had he even after the battle of Pancholas-Kushathal followed the advice of the Maharana, the latter's influence with Maharaja Sawai Jai Singhji would have most probably secured for him the status-quo. The effects of this battle and the animosity between Bundi and Jaipur, between the Hadas and the Kachwaha, had far-reaching effects and for a century it rendered Rajputana a

place of seething turmoil and warfare with the result that the Marhatta power which was gathering force in the South and central India, found the Rajputana princes a disorganised band and an easy prey to their rapacity and loot. It might be mentioned in conclusion that Budh Singhji's son Rao Raja Umed Singhji had a very hard and troublous childhood, and when he grew up to be a man he carried feelings of undying hatred and revenge in his heart against the Amber House, and never, as long as he lived, allowed the Kachwahas respite or rest. His attempts at regaining the lost power form in themselves a chapter worthy of perusal of a youngman's heroic deeds.

Rescue of Bikaner,

Siege of Jodhpur and Battle of Gagwana,

Maharaja Sawai Jai Singhji of Jaipur and Maharaja Abhey Singhji of Jodhpur were, during the period of the decline or the Mughal Empire, considered as the pillars of Rajput power and chivalry. Both were closely connected with each other by matrimony, as Maharaja Abhey Singhji had married the daughter of Maharaja Sawai Jai Singhji and Sawai Jai Singhji the former's sister. Unfortunately the Sambat, 1798 (1741 A. D.) saw a rupture between two such closely related States. The student of politics will blame the two Maharajas considering the causes and events of this rupture. But the patriotic role, played in co-operation by them in upholding the power, prestige and influence of the Rajputs at considerable self-sacrifices, overshadows this untoward incident to evoke universal admiration. Maharaja Sawai Jai Singhji and Maharaja Abhey Singhji had nearly the same views and policies in shaping, by masterly strokes of diplomacy, the destinies of India in

those disturbed times. On the one hand they had to watch the interests of the Mughal Empire as Mughal viceroys of big provinces; while on the other hand they had practically to play with fire in keeping at bay the Marhatta. Thus placed between two mill-stones they had at the same time to maintain the integrity of their States, and this was by no means an easy task to perform.

Maharaja Sawai Jai Singhji was instrumental in destroying the Sayyed brothers, the kingmakers. Khan-i-Doran and almost all the Mughal ministers were so many toys in the hands of the great Sawai Jai Singhji; and the Peshwa with all his lieutenants was moving on the lines chalked out by the great diplomat of the time. Maharaja Abhey Singhji, on his part, wrested Ahmedabad and killed Pillaji Gayakwar, the intrepid Marhatta general, and thus became the sole master thereof.

Maharaja Abhey Singhji being puffed up by his exalted position and power, laid siege to the battlements of Bikaner, which, though a junior branch of the family, had been enjoying independence for many centuries and had no political connections with Jodhpur. The attack was so sudden and well-directed that it was impossible for Bikaner to save itself from the steel jaws of the aggressor.

Bhakta Singh of Nagore, the younger brother of Maharaja Abhey Singhji, was also apprehending a similar attack. He was, therefore, secretly intriguing with Bikaner; but he had no power to help the oppressed. Rajah Zorawar Singhji, of Bikaner, in his difficult plight, rolled his eyes from the white Himalayas to Cape Comorin; but he found none who could help him in this trouble. The enormous Delhi redstone fort and the invincible Poona-Satara

were too weak to come to the rescue of Bikaner at this juncture. At last he turned his eyes to Maharaja Sawai Jai Singhji, the only powerful, sagacious and chivalrous soul in the princely order, and pathetically sought his help and protection.

Raja Zorawar Singhji sent his minister, Mehta Ananda Rama, to Jaipur with the prayer to help a brother prince in the following pathetic couplet:—

अमो ग्राह वीकांग गज, मारु समद अथाह ।

गरुड छांड गोविन्द जूँ, सहाय करो जयशाह ॥

When Mehta Ananda Rama reached Jaipur and submitted that request, Maharaja Sawai Jai Singhji was in a nice fix. He was to reconcile his duties by a forlorn protege with those by his near and dear relative. Like a true Rajput he thought it his religion to protect the oppressed from the undisguised rapacity of an aggressor. Having thus decided upon his line of action, he tried to dissuade Maharaja Abhey Singhji from his aggressive policy and wrote a letter to his son-in-law. "The Jodhpur bird has two wings-one Bikaner and the other Roop Nagar (Kishangarh). You are unwisely cutting these wings by your own hands. I fear that as in times of yore, when the 'Sampati-Gridh' (Eagle) whose wings were cut asunder by the Vajra (Edmund) of Indra, who became helpless, so also you will have the same fate in the near future. If you would not listen to this good paternal advice of mine, you should mind that my name is Sawai Jai Singh". After sending this letter and accepting the request from Mehta Anand Ram, the ambassador of Bikaner, Maharaja Sawai Jai Singhji jocularly asked him, "where have your deities (Devi Karaniji and Laxminathji) gone now ? Did they

advise Bikaner to take help from outside" ? The Mehta at once cleverly answered, "Lo Maharaja Sahib, now they are sitting within your heart, and this is why you are giving help on such an occasion at once."

When the 'Kharita' of Maharaja Sawai Jai Singhji reached Maharaja Abhey Singhji, he wrote in the same sarcastic tone 'As I am your son-in-law I was expecting help and assistance from you on such an occasion; but, on the contrary, you are writing like this. It is absurd that you are raising these objections. Bikaner is my satellite, and I have every right to deal freely with it. Upon this you say, 'My name is Sawai Jai Singh', you should not over-look that my name also is Abhey Singh". On this the war council of the Kachwaha confederacy sat together, and the "Kumbhani Thakur of Banskho and Thakur Deep Singh Shekhawat of Kasli told that it was foolish to wage war against a nearest relation" (Annals and Antiquities of Rajasthan by Tod Vol II. page, 120) on this flimsy excuse. Rao Raja Sher Singhji of Sikar with others said that it was unchivalrous, unknighly and unwarlike to overlook the appeal of the distressed, and it had its effect upon the Maharaja who exclaimed, "to arms ! to arms;" and the choicest Kachwaha horsemen gathered under his standard of war. In a short time, the Maharaja sent speedy envoys to Udaipur and Nagore also to ask the rulers to help him in this cause. Rao Raja Bakhat Singh of Nagore, the younger brother of Maharaja Abhey Singhji, was not ashamed to join against his elder brother, who had killed his own father with his own hands and forcibly burnt alive his mothers with many ministers on the cremation pyre of his father.

When Maharaja Sawai Jai Singhji reached Sambhar with his formidable army, there was a war council to decide what action was to be taken at that juncture. There were two clear alternatives, either to advance direct towards Bikaner to surround the besieging Marwar forces or to go to Jodhpur. The Maharaja was a conqueror of many citadels and kingdoms and a hoary headed diplomat and general. He preferred the second course. The shrewd eyes of Maharaja Sawai Jai Singhji saw Jodhpur unprotected and he dashed towards it. This sudden attack fell upon the head of Marwar as a bolt from the blue and achieved the desired and salutary object.

When Maharaja Abhey Singhji heard of this great calamity and saw the Mewar forces also coming for Jaipur's help and, foresaw that his brave ambitious and parricide younger brother Bhakat Singh would also join his opponent and, above all, found that the brave resistance of the Bikaner fort was thwarting the siege, he made up his mind hastily to reach Jodhpur and avert the misfortune. The astrologers said that day was the morning of Holi and it was certainly unauspicious to start before burning the Holi in the evening. The Maharaja said that it was stupid to delay as Jodhpur itself was on the verge of Holi and good pieces of advice on such occasions worked. A plan sprang up in the fertile brains of the astrolgers to meet the situation and they took the "Holi itself" with them in carts. But we see, it is very difficult to take anything in carts across deep loose sandy deserts. So they cut the big timber into pieces and loaded it on camel-backs and thence so swiftly and hurriedly they moved to save their hearths and homes that the sun set on the 70th. mile i. e. 35 Kos and, there the celebration of Holi took place. The poet rightly says that.

गाइं घाल ऊंउं चाली । होलका कोस पैतीस हाली ॥

On the next day the Maharaja of Jodhpur stealthily entered into his capital, and when he saw that on every side there were enemies and that even the clothes of his body (his real brother) were against him, he unconditionally surrendered to his dear father-in-law to save Marwar and his very existence. When negotiations started, Maharaja Sawai Jai Singhji, gave a statement of 22 lakhs of rupees as Fauj-Kharch, to be realised from Marwar, and it was settled then and there. After that the Jaipur troops proceeded back to Jaipur and on the way the Maharana's forces met at Sarwar in Ajmer-Merwara, whom the Jaipur Maharaja requested to return to Udaipur as no enmity existed then with Jodhpur.

The Udaipur Maharana, seeing Pushkar so near, went there for ablutions and Maharaja Sawai Jai Singhji left for Agra for His Viceroyalty.

Apart from the sin of parricide as well as of siding in this war with Bikaner and Jaipur, Raja Bhakta Singhji was a supremely brave soldier, of whom Rajputana may well boast. He was now seized with repentance and remorse for his attitude and faithlessness to the country and his real elder brother who had to come to terms with the Maharaja of Jaipur. This shock left an indelible mark upon his brave Rathore Rajput heart. He was distressed with the pangs of this arrow and tried as soon as possible to make amends for the sin by wreaking vengeance upon Maharaja Sawai Jai Singhji who after calling him to Jodhpur, had settled terms with Maharaj Abhey Singhji. Raja Bhakta Singhji hastily reached Jodhpur. In his eyes the people saw the real tears of repentance and bitter anguish. He threw his sword at the feet of the elder brother—the prince—to be killed, as he did not wish to keep himself alive without washing the

blot upon his head and desired to combat single-handed with the Jaipur Maharaja. Abhey Singhji consoled him very much and with his own hands girdled the sword in Raja Bhakta Singhji's belt, and issued a general order to collect the whole Rathor forces to wage war against Jaipur.

In this national war every son of Marwar from distant Sindh to Ajmer-Merwara gathered under the banner of Marwar, and this huge army moved forward for the ensuing pitched battle. Raja Bhakta Singhji had gone to Nagore to prepare himself for battle. He collected 5000 warrior Rajputs of first-class valour, and asked them to pledge that without avenging the insult, they would never enter into Nagore again, and he filling big utensils with saffron water and dipping his right hand in it put saffron marks on the chest of every Rajput who was ready to proceed for battle. Hence this multitude of warrior who had staked their lives on this solemn pledge, moved towards the Jodhpur Army to join its rank. Maharaja Sawai Jai Singhji, when he heard about it, promptly proceeded towards the Jodhpur frontier. The Hadas, the Gours, and the renowned Ranawat Umed Singh chief of Shahpura, who were all dependants of Jaipur, joined him. This force formed in battle array near Gagwana in the neighbourhood of Ajmer.

Maharaja Sawai Jai Singhji posted his army in battle array and in the morning was ready to welcome the enemy troops in the battle-field, seated on the Howdah of an elephant. Raja Bhakta Singhji through out the night was very restless to fight, and as the day dawned he, in full mailed armour, requested his brother to be ready for the battle. It was morning of Asadh Sudi 9, Thursday 1797 Sambat, 1740 A. D. and was a sultry day when clouds on the

distant ring of surrounding hills presented under the azure sky a wonderful panorama all round. Maharaja Abhey Singhji gave Bhakta Singhji an evasive reply and asked him to wait for a moment as he was in his prayers. The reckless Rathor had no time to wait for a single moment and with his 5000 horsemen he made a compact mass of steel. It was no doubt an hair-erecting scene. 5000 horses of the same 'Kumbhet colour and 5000 Rathors of the same age' and having the same sort of mail armour and saffron robes and having the same sort of swords and lances presented a thrilling sight under the generalship of one of the choicest of Rajputs of the time. The Jaipur forces were 35000 and the Rathors under Raja Bhakta Singhji were hardly 5000. They were outnumbered. Bhakta Singhji with great impetuosity unsheathed his sword and boldly harangued the Rathors, "Nagore is far far away from this place and the enemy is just in front. No matter what comparison there may be in numbers, the battlements of Ajmer, Jodhpur and Nagore are looking on your brave deeds. If any person consider his relatives, hearth and home dearer, the road is open for him." He paused for a moment. There was neither stir nor voice in that close cavalcade. Only the very words of the speaker resounded and reverberated against the hollow chasms of the hills around and in that deathlike silence he gave orders for a general charge. It has no example in the history of warfare. It was fiercer than the charge of Napoleon Bonaparte at Waterloo and it was not less furious than Maharana Pratap's charge at Haldighat. The bright sun was shining on their swords, spears and helmets with a transparent refulgence and the god Mars was looking on this multitude with ardent eyes, when 5000 horsemen—the choicest amidst the choicest—with a deathlike war cry of 'Har Har Mahadeo', rushed forward upon the large Jaipur

army. It was an unparalleled, unsurpassing and unequal encounter. The whole compact mass went through the Jaipur host and pierced through it like a sharp spearhead and whatsoever came before them was torn to pieces. Raja Bhakta Singhji's cavalry was as fierce as the Rathores' attack in the next century at Lalsot, Patan and Merta, against the withering grape-shot of European adventurers. Three times the Rathore horse pierced through the Jaipur army but alas ! they were numerically out-numbered and could not do any real harm to the enemy. The fourth time Raja Bhakta Singhji again tried to push through the Jaipur array with the lance in his hand, the van of Jaipur was broken three times but again and again they patched it. 4700 of his brave followers had fallen and 300 only of those choicest warriors were left. Raja Bhakta Singhji with his steed suffered countless wounds upon his person and was bleeding profusely. At this juncture the chief Sardars of Jaipur came forward and taking the bridle of Bhakta Singhji's horse forcibly pushed the horse aside, saying to him, "It is foolish to wage war under such circumstances. Look, Raja Sahib, towards your retinue which has melted away and a few hundred only are left". Three times Bhakta Singhji pressed that he would combat with the Maharaja of Jaipur. The Jaipur Sardars replied that the Maharaja was safe and was surrounded by a big cardon of elephants, and asked him to look at his numbers and reminded him that a real Rajput never harms 'a head which wears a crown', and, as he was their near and dear 'Saga' (relative), they would not like to see the worst. With great difficulty Bhakta Singhji was persuaded to leave the field with the remnant of his brave cavalcade. On that day Maharaja Sawai Jai Singhji gave the title of Raja Dhiraj to Maharaj Umed Singhji of Shahpura who

being puffed up by this designation accepted the invitation from Bhakta Singhji for a duel, Ranawat Umed Singhji did not succeed in the duel and Bhakta Singhji left the field when the pangs of defeat were rankling more piercingly than the gushing cuts on his body. A poet rightly says about the valour of the Rajaji:—

भलकी जाणक बीजली, तीखी हथ तरवार ।

बलतो भलक्यों फौज निच, लीलारो असवार ॥

It was a ignominious, no doubt, on the part of Maharaja Abhey Singhji who, being real brother did not help Bhakta Singhji in the hour of need, and hence he suffered such disastrous consequences. In the annals of chivalry and warfare, this battle and the brave and unsurpassing valour of Bhakta Singhji and his 5000 and followers will be written in golden letters. The very environments of Ajmer, were made slippery and moistened with the blood of his as well as of the enemy's troops. After the battle, Maharaja Abhey Singhji returned to Jodhpur and the Maharaja of Jaipur being victorious proceeded to Jaipur. Raja Bhakta Singhji's chief diety with its elephant was captured by the Jaipur troops. The Maharaja kept his diety 'Girdhariji' with deep veneration, (*Tod's Rajasthan Vol. II. p. 58. Fall of M. E. by J. N. Sirkar p. 279 Val. I and Bansa Bhaskar p. 3297*).

Battle of Beechri & Deopura.

As here-before described, there was great affection, deepened further by matrimonial relations, between Maharaja Sawai Jai Singhji and Rao Raja Budh Singhji Hada of Bundi. But in the end they both were hostile to each other, and due to mental weakenings on the part of Rao Raja Budh Singhji the Hada forces were defeated in a pitched battle at Kushathal-Pancholas. Bundi was given to Rao Raja Dalel Singhji, the son of Salim Singh Hada of Karwar, to whom Maharaja Sawai Jai Singhji married his daughter. Rao Raja Budh Singhji led a life of exile till he breathed his last at Beghum under the protection of Deo Singh Chondawat. After his death, his young son Umaid Singhji Hada in his boyhood took a vow to recover Hadoti from the clutches of the aggressor. On the death of Maharaja Sawai Jai Singhji in Sambat 1800 (A.D. 1743) Umaid Singhji Hada, by the help of Maharaoji Durjan Salji of Kotah, captured Bundi, and Dalel Singhji Hada was turned out from there. Maharaja Ishwari Singhji, the brave son of a brave father waged a war against the combined forces of Maharana Udaipur, Kotah, Bundi, and Rampura. Single handed he defeated all in Magh

month Sambat 1801 (A.D. 1744) and wresting Bundi from Rao Raja Umaid Singhji attacked Kotah and took a great subsidy.

Both Maharajas, Ishwari Singhji and Umaid Singhji ascended their respective Gaddis nearly at the same time and under similar circumstances when the younger brother, Raja Madho Singhji, was pretending the Jaipur Gaddi, while Hada Dalel Singhji was already the master of Bundi. Among the contemporary ruling princes there were few such bold princes as Umaid Singhji who fought heroically many times against Jaipur for the possession of his State and some times he suffered reverses, but in the end he was successful. Rao Raja Umaid Singhji was at that time sixteen years old. He had hardly passed the boyhood, when pangs to restore his State were rankling in his heart. He went to Pushkar to meet Maharaja Abhey Singhji of Jodhpur, and there he requested Jodhpur Maharaja to give him help in the contemplated war for the recovery of his State. Maharaja Abhey Singhji treated him most cordially and arranged marriage with the young Hada prince of the daughter of Th. Bakht Singh Udawat of Raas on Baisakh Sudi 3rd, Sambat 1802 (A.D. 1744). In Bundi Maharaja of Jaipur posted Nanda Ram the son of Raja Shiva Das Khatri to protect it in time of need. From Pushkar Rao Raja Umaid Singhji proceeded to Bhinai to see his mother where he left his newly married bride, and returned to Hadoti, to get possession of the paternal State at all costs and at all hazards. On the previous occasion Umaid Singhji conquered Bundi with the help of Kotah, and being unwilling to add to his obligations, he now thought of trying his strength single handed. When he reached Hindoli in Hadoti the Minas of 12 Kheras of Khairar, came to see their lord, and they were so much enamoured with the young Raja in his adversity that they had thrown all their

resources at the disposal of their lord to achieve the desired object. It should be remembered that from times immemorial the Minas of Khairar were the unsubdued subjects of Bundi, and they were once the master of the State. But admirable was the sense of their hospitality and magnanimity which proved that the Pagan suckled in the outskirts is more human than many of the so-called civilized races. The Minas of Sanga, Sullah, Goonga, Dama, Deo and of Jaggan clan, at that juncture presented themselves to their liegelord, wearing their national uniforms and armed with their national weapons of bows of two strings and two quivers, each full of arrows on their waists, a dagger on one side and a pipe on the other and on their heads the green branches of the mountain tree Dhok. The villagers of Hindoli also, seeing their Raja's plight, voluntarily presented 16000 (sixteen thousand rupees) to meet the expenses, and with this force and the following Sardars, Prayag Das, Tok and Kalyan Singh the three brothers and brave Bhawani Singh and Shiva Singh, Bairsalot Hada, the Rao Raja attacked Beechri.

The attack was so sudden, determined and forceful that Nanda Ram Khatri, the Kiladar of Bundi, could not collect a suitable force; but he bravely came forward and fought against the advancing Hada forces at Beechri. It was a brisk encounter. As the Jaipur garrison was not strong enough to save Bundi. Rao Rajaji took possession of it. In the battle of Beechri, Nanda Rai Nagar, an officer of Bundi, was severely wounded, and Rao Rajaji entered into Bundi on the Savan Sudi 3rd, Sambat 1802. Nand Ram Khatri moved slowly towards the big Jaipur forces which were coming to relieve Bundi. (*Bansh Bhasker Page 1589. Tod. Rajasthan Page 536. Fall of the Mughal Empire Part 1st by Sir Jadunath Sarkar Page 322*).

The Maharaja of Jaipur offered help to Rao Raja Dalel Singhji Hada in making an attempt to take back the possession of Bundi but as he was unsuccessful for two times and as he was unable to retain it, he thought it safe to hand over Bundi to Jaipur, taking Nanva and Karwar villages as appanage for himself.

Raja Narain Das Khatri, proceeded with a strong force of Jaipur to the Hadoti side to take possession of the fort, and Raja Narain Das's nephew, Nand Ram also joined this big force. Rao Rajaji enjoyed the Bundi Gaddi for 16 days only, and on the 17th. day on Bhadawa Budi 5th, Sambat 1802, the Jaipur troops reached the vicinity of Bundi capital.

Rao Rajaji sent for the members of his family from Kotah, but when there was trouble again for Bundi itself, he considered it advisable to send those back to Kotah. Rao Rajaji prepared himself to fight for his patrimonial state.

There were few encounters which were fought in those days with so bravery and chivalry. On one side the Jaipur troops were trying to get back the Bundi fort and this exploit they considered, as a part of their policy of territorial aggrandizement and honour, while Rao Rajaji Umaid Singhji, a young tiger cub, was waging a war to save his hearth and home against the aggressor. It was an irony of fate that animosity arose between these two States, which were so closely connected by the silken tie of matrimony. For the causes of the trouble between the two States the Jaipur Maharaj Ishwari Singhji and young Rao Rajaji of Bundi can not be blamed as the seeds of the trouble were sown by their fathers. Raja Narain Das Khatri was the scion of that famous Khatri family of ministers of Jaipur, which produced some of the best and famous

ministers and diplomats of India in Raja Ayamalji (Raja Mulji), Raja Narainan Das, Raja Shiva Das, Raja Keshav Das, Raja Nand Rama, Raja Harsahai and Raja Gur Sahai and others, who were the ministers of Jaipur State. Raja Narain Das was bravest of the brave. It was his vow never to leave the field of battle vanquished. This general with a big force of Rajawats Khangarots, Nathawats, Kalayanots, Poornmalots, Kumbhanies, Banvirots, Chaturbujots, Shivabrahmapotas, Balapotas, Shekhawats, Sultanots, Narookas and Kumbhawat Sardars of Kuchwah clan gathered together to fight against Rao Raja Umaid Singhji. (*Bans Bhaskar Page 3397*).

The rulers of Rajputana were so framed, both physically and mentally that the Rajwaras, though temporarily defeated in their domestic wars, could not be uprooted by their rival brother-princes. Defeats merely stiffened their backs to fight with renewed vigour and energy so as ultimately to win the laurels of victories. Bundi, though small, weak and poor in comparison with the stupendous power of Jaipur, kept her independence and existence against the grinding wheels of the aggressor. Thermopylæ, Haldighat and Rangana (where Baji Prabhu Deshpande, the Marhatta general, fought against the Mughal army; saving the defile and bartering his life) are outshone by the battle of Deopura; the account of which is given here.

The Jaipur army was very big in comparison with that of the Hadas who were only 1200 strong "Hadas Eke-Bapa-Ka-Beta", full of vigour and chivalry. They moved forward to save their hearths and home in this battle of independence. Many big Thikanas of Hadoti with Kotah did not join Rao Raja Umaid Singhji in this national battle. But those who joined their over-lord, were like steel pillars themselves in this bloody contest and are immortalised.

It should be incidentally mentioned that when Maharaja Sawai Jai Singhji wrested Bundi after the battle of Kushathal-Pancholas and gave it to Hada Dalel Singhji of Karwar, the Nathawat Solanki Thakur Prithvi Singh of Thikana Nimman in Hadoti, the maternal uncle of the Rao Rajaji of Bundi felt insulted to serve the aggressor and voluntarily, leaving his home, went to Udaipur, where the Maharana gave him a Patta of 50,000 (fifty thousand) and a seat among the 16 (sixteen) premier Sardars of Mewar. Once in course of cursory talk Maharana in the full court offered some insulting remarks about the personality of Rao Raja Budh Singhji. The honest Solanki could not bear the aspersions on his liege-lord even in jokes, and he at once left Udaipur telling the Maharana that he would not even drink water in Mewar. In spite of apologies on the part of the Maharana, he did not return. When Maharaoji Durjansalji of Kotah heard this, he wrote a lovely letter to Prithvi Singhji to come to Kotah, but he wrote back that as his father and Durjansalji's father fought each other in the battle of Aatony, where his father was killed, it was inadvisable for him to go there in the time of adversity.

Amar Singh Rathore, the scion of brave Rama Singh Rotla, the brave Raja of Barwara, who bravely fought against prince Aurangzeb and Murad at Dholpur to side Shahzada Dara Shikoh, and afterwards whose principality Maharaja Sawai Jai Singhji annexed, after killing Shiva Singh Rotla, considered it a common cause to fight against the Kachwahs and took the side of Rao Raja Umaid Singhji. He came with his five sons and his family to Bundi. When he was reaching Bundi his wife was in her death-bed. On the way he heard her demise. He sent back his eldest son for obsequies, but himself he did not return from the battle-field. Maharaja Marjad Singhji, Mokamsingot

Hada of Motra came to the side of Rao Rajaji with a contingent of 500 hundred to take part in this battle and so the two forces of the Kachwahas and the Hadas met at Deopura in a pitched battle. Rao Raja Umaid Singhji, the pick of fighting warriors rode on a beautiful horse 'Hunza' in the battle which was just like the 'Chaitak' of Maharana Pratap in Haldighat. Maharaja opened the armoury and distributed weapons and armours and horses to the combatants, but bravo ! to Prithvi Singh Solanki who said, "the sides are unequal. I have come here to die, true to my salt, a Rajput's death. The persons who may choose to have the inclination and hope to return to meet with their women and children should wear the armour. I have no intention to return from the pilgrimage of the edge of swords". So he did not wear the armour, and this Hada force moved forward to fight the battle.

They had worn the saffron robes and were ready to die under the orange coloured Hada Standard. Each of them was bearing two swords and a lance. They were confident that their feet were deeply rooted to the solid cliffs of Ada Bala (Hadoti mt. range, the offshoot of Arawali). The battle like Kushathal-Pancholas was a single-handed combat amidst the different Sardars of two States.

Prithvi Singh Solanki fought a duel with Kachwahas Pratap Singh, Rathor Amar Singh with Jadava Daler Singh, Prayag Das Hada with Sooraj Singh Kachwaha, Murzad Singh Hada with Jaswant Singh Kachwaha, Tok with Bijai Singh Kachwaha and Ajeet Singh Kachwaha and Hada of the same name fought one against the other. Deo Singh Hada against Hamir Singh Kachwaha, Bhawani Singh Hada against Madho Singh Kachwaha, Achal Singh Shekhawat Shisodia against Mai Singh Kachwaha, Rathore Nawal Singh against Bhopal

Singh Kachwaha, Sanman Singh Rathore against Arjun Singh Kachwaha, Sawai Singh Rathore against Abhey Singh Kachwaha. Jagram Singh Hada against Udai Singh Panwar and moved forward in single combats, and their retinue also fought with the retinue of the other. This was just the nature of warfare of the yore. Prithi Singh had no armour on. After some hair-erecting combats and killing some of Pratap Singh Kachwaha's followers, he fell victim to the sword of Pratap Singh. Rathore Amar Singh on Bundi side killed Jadva Delel Singh and afterwards in the single combat fought with Sishodia Shyam Singh. Both were killed by one another's sword strokes. In the combat with Soorat Singh Kachwaha Prayag Das Hada of Sorun was killed. Marzad Singh Mokam Singot-Hada encountered with Kr. Jaswant Singhji of Jhalai, whose follower Hada Sumer Singh killed Marzad Singh. Tok Singh Hada fought with Bijai Singh Kachwaha. Both were killed by the sword-cuts of the other. Hardawat Hada Deo Singh moved against Hamir Singh Kachwaha and both were killed by the strokes of each other. Mahasingot Hada Bhawani Singh attacked Madho Singh Kachwaha and both were killed by each other's sword strokes. On the other side Sagtawat Shisodia Achal Singh and Sanker Singh Kachwaha fought each other and received many gushing sword-cuts, but fortunately their wounds were healed up and both survived. Bharoon Singh single handed fought with Aman Singh Kachwaha, in course of which Aman Singh was killed by Bhairon Singh and afterwards in fighting with Baghwant Singh Kachwaha both were killed with his opponent. Sanman Singh Hada and Arjun Singh Kachwaha then fought each other and both were killed. Sawai Singh Kachwaha also similarly fought with a Hada

Sardar and both survived after having been wounded. Jagram Singh Hada killed Udai Singh Parmar and then fighting with Jadav Bagh Singh both were killed.

Now, Rao Raja Umaid Singhji proceeded forward with his body-guard, and it was the crucial time in the battle when they had to fight Raja Narain Das Khatri's own body-guard. Just at that juncture, Narajan Das Khatri's elephant being terrified fled away from the battle-field; but the brave Khatri alighted at once from the elephant and on horse-back joined at once the battle. Immediately Vikram Singh Kachwaha cut asunder one of the legs of the horse "Hunza" of Rao Raja Umaid Singhji; but he was killed by the sword of Rao Raja. The horse of good pedigree kept his rider in the field on his three legs and did not give way like Chaitak at Haldi-ghat. Now Bhairoon Singh Kachwaha attacked the Rao Raja, and his sword pierced through the armour of Rao Raja and entered into the ribs of him. Close upon this Mahtab Singh Kachwaha gave two cuts to the Rao Raja, entering into the armour and two to the horse's right-shoulder. Kan Singh and Sultan Singh Chohans and Narooka Harnath Singh of Chooru with their retinue also came forward, and there was a fierce encounter with Rao Rajaji and his body-guard. Here Rao Rajaji again was wounded by the sword-cut of Harnath Singh Narooka and Harnath Singh lost his horse, while Bhairoon Singh Mahtab Singh Kachwaha and Kan Singh, Sultan Singh Chohan-all the four Sardars also were killed in this encounter. Hardawat Hada Nagraja and Khawas Daulat Ram also fought bravely, who also followed with the Rao Raja. (*Bans. Bhaskar Page 1443. Tod Rajasthan Vol II Page 534.*)

In this battle 400 Hadas were killed, 700 wounded and 400 left the battle-field and Rao Rajaji, severely wounded with his horse, had at last to leave the battle-field. As he was numerically outnumbered and his followers lost their lives, there was no other alternative. When the Rao Raja had ridden six miles in the mountainous path, sorry to write! his brave steed 'Hunza' lost his life, just like 'Chaitak' of Rana Pratap after taking his rider on his back with only three legs. Rao Raja, in this helpless plight, sent words to Deo Singh Hada of Indragarh to lend him a horse. It is undoubtedly a slur on the fidelity & humanity of Rao Deo Singhji the premier Sardar of Bundi, that he gave a taunting refusal and rebuked his overlord against all rules of hospitality, saying, 'You foolishly lost the land and everything. I am not so foolish to do so'. These sores inflicted by the tongue were more gaping and penetrating than the sword cuts on his body. The latter were healed up after some time but not the former.

Narain Das Khatri, a resourceful and sagacious general, a clever, administrator and a brave officer annexed the whole of Bundi State at once and captured the fort of Bundi the same day. He rightly arranged the cremation and obsequies of the enemy Sardars, who were killed in the battle and an arrangement was made to look after the wounds of the wounded. He also considered it statesmanlike and a part of his duty to send 200/- rupees per day for the maintenance of the Rao Rajaji's family in such a sad plight through Maharaoji Durjansalji of Kotah.

Such was the end of this great battle at Deopura where though Rao Raja Umaid Singhji was defeated, yet he may be credited with a moral victory which the Hadas might legitimately boast of.

It is a woeful tragedy in the annals of Rajasthtan. Rao Rajaji was a personage of sterling character and iron fortitude. He was so much disappointed due to acts of infidelity on the part of the premier Sardar, that he could hardly refrain from wreaking vengeance upon Deo Singh with his innocent son. His infant grand-son died as a captive. This woeful tale took place in Sambat 1813 (A. D. 1757). Omaid Singhji went to pay his devotion at the shrine of Beejaseni Mata (the mother of Victory) near Karwar. Being in the vicinity of Indurgarh, he invited its chief to join the assembled vassals with their families and though dissuaded, Deo Singh obeyed, accompanied by his son and grandson.

All were cut off at one full swoop, and the line of the traitor was extinct. Lest the air of heaven might be contaminated by the smoke of their ashes, Omed Singhji commanded that the body of the perfidious traitor and his issue Daulat Singh should be thrown into the lake. His fief of Indurgurh was given to his brother Bhakt Ram (*Tod Rajasthan Page 541 Bansk-Bhasker P. 3661*). This atrocity, however, so much affected the just and mild heart of the Rao Rajaji that leaving his Gaddi which was so dearly got, he became an ascetic (Royal saint) He gave his Gaddi to his son Ajeet. The remaining days of his life were spent in pilgrimage, prayers, renunciation and remorsefulness. In pilgrimage also many times when there were some troubles he used his sword and spear side by side his beads, and it was more paradoxical that on the death of his son, when his young grandson ascended the Gaddi, he had to look after him as his guardian. More tragic and paradoxical it was that when after his grandson's majority, Rao Raja Umaid Singhji, with the pious title of Shreejit (the master over the temptations of earthly fortunes) came

to Bundi, once more his own grandson stood against him and sent words to him never to enter into the Bundi territory. It was through the friendly pressure of Maharaja Pratap Singhji of Jaipur, Shreejit's son-in-law, that reconciliation between old grandfather and the grandson was brought about and the old Rao Raja Umaid Singhji, the Shreejit, breathed his last in the battlements of Bundi.

Battle of Toda & Rajmahal.

Maharaja Sawai Jey Singhji breathed his last when the country was plunged in a very chaotic situation. It was when the Moghul Empire was decaying and the Marhatta hordes of free-booters were pillaging and looting the country in a most atrocious way. When Maharaja Ishwari Singhji, the eldest son of the late Maharaja Sawai Jey Singhji, ascended the Gaddi, he found a very complicated situation and overwhelming odds to cope with. Raja Madho Singhji of Rampura, the younger brother of Maharaja Ishwari Singhji, backed by the Maharana of Udaipur, laid claims to the Jaipur throne and thus rendered the problem still more complex. It appeared that the issue could only be decided by a test of arms.

The crafty, selfish and ambitious Marhattas also joined in this coalition as also Bundi and Kotah. Thus Rampura, Bundi, Kotah, Udaipur and the Marhattas formed a strong alliance against Jaipur, which not only complicated the situation in Jaipur, but the whole of Rajputana also suffered a lot. Much more was the demoralising effect. The Marhattas who had defeated the Decanni Sultans as well

as the Nawab of Bengal and the Delhi generals, were still afraid of Maharaja Sawai Jey Singhji and could not enter into Northern Malwa so long as the old and deadly lion was living. This fratricidal war afforded them an opportunity to enter into this coveted area. Jaipur seemed to be doomed.

To solve the problem without blood-shed, Maharaja Ishwari Singhji left the Rampura Pargana in Malwa in the undisputed possession of the Madho Singhji, and on the request of the Maharana of Udaipur he further ceded to him the Pargana of Tonk yielding Rs. 5,00000 annually. The situation thus appeared to have been eased.

The Hadas of Bundi and Kotah, who were still under the suzerainty of Jaipur, were, however, dissatisfied. They ultimately pressed and persuaded the Maharana to reject the settlement. They also counselled Raja Madho Singhji not to be satisfied with the slice that had been offered to him in lieu of the Jaipur throne. The Marhatta hordes, which were always ready to gain something in such difficulties, fanned the flame. Thus this allied army of Rampura, Udaipur, Bundi and Kotah first encountered the Jaipur forces at Toda Rai Singh in the month of Maha, Sambat 1801. The allies were utterly defeated in the battle and the Maharana had to pay an indemnity of Rs. 22,00,000/ to Jaipur. Bundi was taken and Kotah was subsequently besieged and bombarded.

In spite of this defeat the allies did not take up a peaceful attitude. The Maharana thought it advisable to meet the Maharaja of Kotah at Nathdwara and to revive the coalition in presence of the deity on Kartik Shukla 1, Sambat 1804. The Maharana, the Maharaoji

and Raja Madho Singhji met at the place and discussed and chalked out the arrangements and settled the programme for the future war. Khuman Singhji, the Vakil of the Maharana, and Pem Singhji Gogawat (*an ancestor of Thikana Duni*) were sent to seek the help of the Marhattas. Holkar Malhar Rao was overjoyed to avail himself of the opportunity and sent his son Khande Rao Holkar to join the coalition with his entire Marhatta forces.

This combined army encamped at Rajmahal in the month of Falgun of Sambat 1804, where the Jaipur army also reached to give them battle. The Jaipur forces received no outside help and consisted of quotas of the local Sardars and their retainers.

Har Govind Natani, the Prime Minister, with Rao Dalel Singhji of Dhula, the Bakshi Fouj, with chosen horsemen formed a compact mass, which moved forward to the encounter. Maharaja Ishwari Singhji in person commanded a strong reserve to help this advance force in time of need and followed closely in the rear of the main army. As soon as the enemy was sighted, the strong force of the Kachwaha Rajputs fell on them and a fierce battle ensued.

The Maharana commanded the van of the allied forces; Khande Rao Holkar and Rao Raja Umed Singhji of Bundi held the right wing, while Bhopat Ram Charan, the Kotah general, was on the left wing. The first charge of the Jaipur cavalry thus fell upon the Maharana's army, which, though it fought bravely, could not stand before the heavy onslaught. The Kachwaha cavalry after routing the Maharana's forces wheeled round and fell upon the Marhattas and the Hadas who were commanded by Khande Rao Holkar and Maharao Umed Singhji. The latter after a brief show of arms fled

precipitately and Khande Rao and the Bundi Chief had to seek shelter in the fortified town of Shahpura in Mewar. The rout was completed by the timely arrival of the reserve under Maharaja Ishwari Singhji, which fell on the left wing of the enemy commanded by Bhopat Ram Charan of Kotah. He too could make little stand against the fierce attack of the Jaipur arms and fled away from the battle-field. The brave Hada Sardar Apji Prithwi Singhji of Koila with his choicest Hada Rajputs showed true Rajput valour in this battle. He and his followers darted upon the Kachwaha horsemen; but there was no equal match between the two. They were so outnumbered that they could not resist for long and nearly the whole of his gallant force was slain on the battle-field. They, however, would not move back from their posts. Maharaja Ishwari Singhji restrained his troops from killing such a hero, who had proved himself a real gem of the Hada clan. When the battle was over, the brave warrior was found severely wounded amongst the heap of the slain.

Maharaja Ishwari Singhji, with a view to put an end to this tedious and difficult feud, pursued the Maharana into the heart of the Udaipur State and laid siege to Bhilwara, the then biggest commercial mart.

This forced the Maharana to sue for peace and he sent his General Takhat Singhji to the Jaipur camp to negotiate a settlement. He requested the Maharaja to return to Jaipur without molesting the Udaipur subjects. Maharaja Ishwari Singhji accepted the request and returned to Jaipur where his subjects hailed him for such a glorious victory. (*Fall of the Mugul Empire by Sarkar part 1st Page 237; Vansh Bhaskar Pages 3460—68.*)

To commemorate this victory, Maharaja Ishwari Singhji built a tower of victory named 'Isharlat' in the proximity of the palace towering over the main Bazar of the city in Sambat 1805.

Battle of Manupur.

The Great Nadir Shah was assassinated in his camp at Fatehbad in the midnight of the 19th of June, 1747, and his lieutenant, the famous Ahmed Khan ascended the throne in his place under the title of Ahmed Shah Abdali in July or August the same year. Fully bent upon recovering his master's heritage in India, Ahmed Shah crossed the Indus with 12000 troops in the first week of January, 1748 and proceeded towards Lahore, plundering and burning the villages on his way.

With the warning of the disastrous consequences of Nadir's invasion, Muhammad Shah, the Delhi Emperor and his court ought to have cast off their usual procrastination and party dissensions to forestall Abdali's march towards Kabul on its very first news. In fact, no active measure was taken to avert the imminent danger till news had actually reached Delhi on the 1st. of January that the invader had left Peshawer and was marching towards Lahore. Muhammad Shah then being ill, he would not allow his only son, Prince Ahmed,

to lead the expedition, which was, however, organised at the eleventh hour at a cost of sixty lakhs of rupees. That aged drunkard and smooth tongued advocate of utter in-action, the Vazir Qamruddin Khan, was appointed supreme commander, with Safdar Jang, Ishri Singh (Raja of Jaipur and chief of the Rajput feudatories) and Nasir Khan (Late Governor of Kabul) as his assistants.

Even after this, any further delay made by them in moving was disgraceful. The Vazier was given formal leave to depart on 8th. January, 1748; but he had to halt for four or five days more to enable the artillery to join him. (*Fall of the Mughal Empire by Sir J. N. Sircar Part I p. 215*).

The Emperor Mohamad Shah wrote Maharajah Isri Singhji to reach Delhi to fight against the invader and promised to give the Patta of the Fort Ranthambhor, which the Jaipur kings from a very long time, had been eager to possess. Maharajah Isri Singhji was too much occupied against his formidable foes in Rajah Madho Singhji, his brother, and Rao Raja Umed Singhji of Bundi helped by the Maharana of Udaipur and the Marhattas. Even in spite of this internal trouble, when his aid was sought for by the clarion call of the Emperor with assurance to surrender Ranthambhore, the Maharajah decided to proceed to Delhi at all costs. He had with him a powerful army, commanded by an intrepid general, Raja Narain Dass Khatri. The Maharaja took with him Rao Raja Dalel Singhji Hada of Bundi also. Maharaja Isri Singhji seized this opportunity to bring about reconciliation between Dalel Singhji Hada and his elder brother, Pratap Singhji. Against the wish of the Rao Raja. the brothers were persuaded to dine in the same dish. But Rao Raja Dalel Singhji.

from that day did not touch his food, and when the army reached Muttra, Dalel Singh Hada stayed there on the pretext of illness and there after completing the usual religious ablutions, he breathed his last. Pratap Singh Hada, Dalel's elder brother and the son of Salim Singh Hada of Karwar followed the Maharaja to his destination. (Vir Vinod account of Maharaja Jagat Singhji II, Jaipur Ki Tawarikh manuscript, Bansbhashkar p. 3475, written by Suraj Malji Meeshan, Maharaja Ishri Singhji Ka Jiwan Charitra by Narendra Singh of Jobner page 62, *Fall of the Mughal Empire by J. N. Sircar part I, page 215*).

When the Maharaja reached Delhi, the Vazir Qamruddin Khan and Safdar Jang gave him a cold reception, saying that it was his option to stay or to return, as Ranthambhore would not be given to him. The Maharajah became very much perturbed on hearing that rude and curt answer. Just simultaneously the Maharaja heard the tidings that the combined armies of Bundi, Udaipur and the Marhattas were coming to Jaipur to fight out the cause of Madho Singhji. It was a very difficult position. The geographical difficulty was more perturbing to the Maharajah, as there intervened hundreds of miles between the two fields of activities. To make matters worse, the Moghul Emperor and his court were not firm in their promises. They were not even thankful to the Maharajah, who at the sacrifice of his personal interests, responded so readily to the Imperial call. It was a pity that in those days the Mughal court was dominated by utterly selfish and corrupt ministers, to whom deception, treachery, assassin's dagger and poison were so many weapons to accomplish their dishonest purposes. Yet, true to his family traditions of valour and loyalty, the Maharajah, inspired with the highest ideal of patriotism in the face of common danger, left

Delhi on the 23rd. of January, 1748 to join the expeditionary force. Later on, on a special representation to the Emperor, Prince Ahmed was sent on the 8th. of Feb. under the guardianship of Sadat Khan Zulfiqar Zang.

The Mughal army was very big and well equipped but not comparatively mobile. Their reconnoitering was quite defective and inefficient. Proceeding towards Lahore, it halted at Sirhind where were lodged the women of the Vazir's harem, a part of the treasure and heavy baggage, the surplus stores and carts of the huge army with a garrison of 1000 horse and foot under an eunuch of the Vazir. The march was then resumed towards the Sutlaj.

The river Sutlaj was crossed by the Imperial army under Prince Ahmed at Machiwara, while to his utter astonishment, he heard that the Pathan army had cut off their rear, seized Sirhind, annihilated its garrison and got possession of all their treasure, Artillery and women were left there. When the news was found to be true, "It so alarmed the chiefs and soldiers of India that they were on the point of dispersion without offering a battle". (Mujmil, 103). The Prince beat a hurried retreat towards Sirhind and reached Manupur, a village 10 miles north-west of the former city from where the enemy were sighted. Here the Imperialists halted and began to entrench themselves as a measure of defence. Guns were ranged round the tents of the Prince and other generals, their wheels being chained together in the Turkish fashion, ditches were dug and the earth heaped up to form ramparts, and "Sangars" (Musket Houses) were built at suitable points. Abdali also entrenched his advance camp five miles north-west of Sarhind and

at about the same distance in front of the Imperial camp at Manupur. Maharaja Ishri Singhji was in favour of a pitched battle and suggested a general attack. But the Vazir believed in the concentration of their efforts in cutting off the enemy's supplies, which would force him (Abdali) to retire, and hence he rejected the Maharajah's proposal". (*The First Two Nawabs of Oudh, page 121*).

After several days' daily skirmishes between the advanced-guards of both the sides and fruitless negotiations, the Vazir Qamruddin decided upon a pitched battle, allowing the enemy to reach the field ahead. The Vazir was to have issued on his elephant and led the attack. He had nearly finished his morning prayers and recital of religious verses, when a cannon ball, which struck the ground outside his tent, rebounded over the wall and falling inside wounded him mortally in the waist. This was considered to be the out-come of a deep-laid intrigue. The Vazir felt that his wound was mortal. Calling his son, Muin-ul-Mulk from the trenches, he told him, "My son, it is all over with me. But the Emperor's work is not finished. Before this news spreads, do you quickly ride out and deliver the assault; when it is done you may think of me." These were his last words. Muin rose to the occasion; he suppressed his filial tears, and hurriedly buried his father's corpse in his sleeping tent. Then he mounted his father's elephant and publicly declared that the Vazir was ill due to cold and had deputed him to lead the army in his place. But an event so momentous could not totally be concealed. Muin imparted the news in secret to the captains of his army and made an appeal, telling them, "Advance with me or stand back from the battle as you like, but do not take to flight during the fighting and thereby ruin our cause. I myself shall fight on till death." (Bayan 233.)

The Imperial army, consisting of about 60 thousand combatants, formed in five main divisions; the van guard consisting of the vazir's contingent of Turks, now led by his son Muin; the right wing under Safdar Jung at the head of a picked body of Irani soldiers taken over from Nadir's army, besides Indians of the Purbia class; the centre under prince Ahmed and his guardian; the left wing was formed of a large contingent of Rajput horse under Ishwari Singh of Jaipur and other, Rajas; and the rear guard under Nasir Khan. The baggage camp was placed behind the centre. In the actual fighting the van-guard formed one line abreast of the two wings. (*Fall of the Mughal Empire by Sir J. N. Sarkar Part I, page 225*). Ahmed Shah Abdali divided his mobile army into three divisions, told off two of them against the Mughal right and left wings, while the third consisting of six thousand mounted musketeers of Zamburks on trained camels under his personal command faced Muin and his Mughals.

When we compare this battle with the third battle of Panipat fought between the same Abdali King and the Marhattas the chance of victory at Manupur seemed less and more distant than at Panipat. At the outset before the fight had started at Manupur the chief general Qamaruddin was killed by a cannon ball, and this foreboded ill for the Imperialists. Secondly, the Imperial troops were immobile and not master of the situation. Thirdly, the Abdali unnoticed cut off their communication and captured Sirhind, the base of operations. Fourthly, the tactics and generalship of Ahmed Shah were in this battle quite new for India, while at Panipat it was not so. Fifthly, to make still chances of success, the military minister, Raja Bakth Singhji and Sadulla Khan held aloof and had

no part in this battle. Finally, the Marhathas at Panipat were more formidable foes, who had already given a test of their valour and strength in annihilating the Afghan horde in the pitched battle of Kunjpur, than the vast Mughal army at Manupur.

The battle began at noon on the 21st. of March 1748, with the discharge of artillery from both the sides, The fury of the Afghan assault first fell on the Imperial van-guard. Abdali's chief commander, Muhammed Taqi Shirazi, assailed it at the head of 3 thousand Qizilbash troops. These, according to their usual tactics, made a succession of charges, each time galloping up, delivering a rapid volley, then quickly falling back as the Imperialists pressed forward, and advancing again to the attack after being refreshed and reinforced. The fight in this matter was most obstinate, Muin and his comrades fought with desperate valour and caused heavy slaughter amongst the Afghans, who were checked and overpowered by sheer weight of the enemy numbers as well as by the heavy artillery in the Mughal trenches. Abdali repeatedly pushed up supports to Muhammad Taqi to maintain the battle. Muin stood his ground, but with heavy losses. On the other hand, Safdar Jang, who was in command of the right wing, grappled with Abdali's seven hundred camels swivels who had advanced to a hillock over-looking Safdar Jang's position; here the camels were made to lie down, their knees were tied together, and, swivels were directed against the India troops. Safdar Jung met this danger by dismounting 17 hundred of his musketeers and sending them to charge up the hillock on foot, With concerted volley of their long pieces (Jizails) these men slew many of the Afghan gunners, routed the survivors, and captured all their camels and swivels, A counter attack failed to

recover the hillock; Abdali's men, as they ran up the slope, were shot down by the soldiers of Safdar Jung in possession of the crest. Thus the Afghan wing engaging the imperial right was decisively defeated. Safdar Jung now had breathing time; he detached men to reinforce the prince (in the centre) and made a bold advance into the field with all his troops in line, preceded by rockets, long firelocks (Jizail) and light artillery (Rahkla), in order to draw away the Afghan attack from Muin (van) upon himself. (*Fall of the Mughal Empire by Sir J. N. Sirkar part I, page 230*).

On the other side of the battle the Rajputs under Maharajah Ishri Singhji were fighting in the left wing. It was an irony of fate that against so many difficulties and obvious unsympathetic attitude on the part of the Imperialists, they had to fight out of purely patriotic motive. The Maharajah with his 20000 troops as well as Raja Narain Dass Khatri, who had taken a vow not to leave the battlefield before victory or death, did all that was possible to do to keep the enemy force at bay.

A body of three thousand of Abdali's horse-men with two hundred swivels carried on camels had formed itself into two divisions. Each half galloped upto within easy reach of the Rajputs, delivered their fire and galloped back like the wind. Immediately afterwards the second group attacked in the same way. Thus, while the Rajputs were waiting for the enemy and were almost sure of victory by means of clever swordmanship and reckless courage, they found hundred of their saddles being emptied at each volley without their being able to touch the enemy. This strange method of warfare proved too much for the Rajputs, being trained in the obsolete tactics

of two centuries ago, (*Fall of the Mughal Empire by Sir J. N. Sirkar Part I, page 227*). Muin-ul-mulk set out immediately to oppose the enemy's further progress, and this intelligence reached the Prince Abul Mansur Khan Bahadur (Safdar Jnng), Raja Ishri Singhji, and the other Sardars, mounted their horses with the greatest expedition. They fought so well with the enemy and made a display of such a fiery zeal that they destroyed some thousands of the Afghan army, and followed up the fight for one or two miles, slaughtering and wounding the enemies. (*History of India by the Late Sir H. N. Elliot K. C. D. and professor John Dowson Volume VIII page 108*). Meantime some carts full of rockets, which Abdali had captured at Sirhind, caught fire and several thousands of rockets atonce flew up in the air; the sparks falling from them ignited the gunpowder of the Afghan field artillery. Many of the Abdali's soldiers were burnt to death, and others were scattered and flying in all directions. This calamity, coupled with Safdar Jung's intervention with sufficient reinforcements, at last decided the day. The Afghan soldiers could resist no longer, but broke and fled. (*Fall of the Mughal Empire by J. N. Sirkar Part I, page 230*).

After this victory nothing was left for Maharajah Ishri Singhji to do. He hurriedly proceeded towards Jaipur, without waiting for the pursuit of the enemy. The Maharajah had lost his confidence in the bonafides of the Mughal Ministers. From their cold and dubious attitude towards him, there was legitimate ground for suspicion of some foul tricks on their part. Moreover, in Jaipur state the war clouds were thickening apace. The Marhattas were marching with a formidable force towards Jaipur and it was thought inexpedient and ruinous to keep away any longer from his territory.

Hence he returned to Jaipur, as hastily as he could, and this was the last occasion when the Rajputs had buckled their swords to the help of the paramount power.

It is unfair and unhistorical as well to close this chapter without offering one or two observations on the part played by Maharajah Ishri Singhji and his Rajput compatriots in this battle. The general impression is that "without striking a blow Ishri Singh, to whom had leaked out the news of the wazir's death suddenly left the field with his whole force of 2000 Rajputs and fled towards Jaipur, leaving a part of artillery and baggage in the Moghul camp." (*The First Two Nawabs of Oudh, p. 122 & footnote*).

But from start to finish the Maharajah seemed to have fallen unaware a victim to the nefarious intrigues of the Mughal courts under whose influence tacit or express, the unmerited charge seems to have been levelled against him.

Placed as he was, he would have been acting within his right consistently with the ethics of the time, if he had his 'tit for tat' by betraying the Mughal cause, as historians sinuate. Far from even dreaming of such a perfidious act of cowardice he, though out-generalled and out-manoeuvred by the superior military tactics and strategy of the Abdali, stuck to his gun losing a major portion of his army, till the enemy was put to flight, and then at the earliest opportunity proceeded towards his kingdom to encounter a greater peril.

This is as good as saying that the Kachwah hero betrayed the sacred trust reposed in him. A more hideous perversion of truth can hardly be conceived. On the authority of Gulistan, we know that

“ the Rajputs fought well and only towards the end of battle, the remnant of their force fled away ”. This seems to be a fairly correct appreciation of the critical situation, in which the Maharajah was placed. A Kachwaha prince will prefer death on the battle-field to a disgraceful retreat, and, that too, ‘without striking a blow’. Had the Maharaja been reluctant to fight he could have, with an easy conscience, followed Maharaja Bakht Singhji in holding aloof from the beginning of the expedition, and he would have been certainly justified in doing so in view of the internal troubles and ignominious breach of faith on the part of the Mughal Court. But fully alive to the happy and cordial relations with the Delhi Emperors of his predecessors, Maharajah Man Singhji, Mirza Raja Jai Singhji and Maharaja Sawai Jai Singhji—he did not mind the deliberate neglect, verging on an open insult, shown to him by the imperial nobles, Qamaruddin Khan the Vazir and Safdar Jung Mir Atish joined the party in the larger interest of Hindustan against the foreign invader. It was psychologically impossible on his part to beat retreat in the way, as he is alleged to have done after taking so many days’ march and having actually marshalled his big army in battle array. What he really suggested was, to finish the business quickly, a general attack, and had his wise and adroit suggestion been acted upon, success could have been within easier reach.

Battle of Bagroo.

Maharaja Sawai Jai Singhji breathed his last, when the country was in very chaotic condition. His eldest son, Maharaja Isri Singhji, ascended the Gadi against tremendous odds to cope with. Problems of complicated nature stared him in the face. The situation was made more confusing and difficult, when his younger brother, Maharaja Madho Singhji, strongly backed as he was by the Maharana of Udaipore, laid claim to the throne of Jaipur. All efforts to solve the problem by peaceful methods terminated in failure, and it became quite apparent that the issue could only be decided by resort to arms.

Coalition against Jaipur.

So that success might attend the efforts of the Maharana in espousing the cause of his nephew, Maharaja Madho Singhji, for his claim to the principality of Jaipur, he asked for the assistance of the Marhattas, which was easily obtained, as they wanted to proceed to the north of the Chambal for their depredations, which they could not do without impunity so long as Maharaja Jai Singhji was alive.

The rulers of Bundi and Kotah also joined the alliance against Jaipur. This was detrimental not only to the interest of Jaipur, but also to that of the whole of Rajputana. Much worse was the demoralising effect.

The combined forces of the Maharana Udaipur and the allies sustained a crushing defeat at Rajmahal, although they had support of the Marhattas under Khande Rao Holkar, the son of Malhar Rao Holkar of Indore.

The Jaipur army scored a second victory against this coalition, and pursued the army of the Maharana as far as Bhilwara (Udaipur), to which they laid siege. Thereupon, the Maharana was compelled to make peace with Jaipur.

Although it suffered repeated defeats at the hands of Maharaja Isri Singhji, the strong coalition of the Rajas again gathered together at Gulgaon; but dissensions among them soon made them disperse without coming to blows.

This last failure enraged the Marhattas to the extreme, and having secured the consent of the Peshwa, Mulhar Rao himself with Gangadhar Tantia (Chandra Chud), the powerful general of the Marhattas marched with a large army against Jaipur. In addition to the above-named Rajas the Marhattas had with them 2000 selected horsemen from Jodhpur too. After crossing the river Galba near Uniara and pillaging the villages of the Narukas, a huge army encamped at Banhetta. Such was the strength and force of the invading army that even the Emperor himself would not have dared to oppose. But to face this host, Jaipur counted on the local army alone.

With the exception of that from the big Umraos of Jaipur, viz. the Raos of Sikar and Uniara and Surajmal the Raja of Bharatpur, no help from any outside power was coming forth to Jaipur. The army of the enemy next encamped at Peeplood, where Jagat Singhji of Lamba (Diggi), Gyan Singhji of Sewa and Zalim Singhji of Torri with 1500 horsemen came and paid their homage to Madho Singhji. The army further marched to Phagi; which immediately fell into their hands, whence they moved to Ladana and encamped there for the night. Here the army of the Maharana joined them under the command of his brave Sardars, viz. Salim Singhji Shishodia, Sawai Megh Singhji of Begham, Umed Singhji of Shahpura, Jaswant Singhji of Deo Garh, Shambhu Singhji of Sanwar and Gulab Das, the son of the chief Kayastha Minister, Bhawani Das. From Jodhpur Sher Singhji Mertia of Riyan, Kalyan Singhji, Sher Singhji Udawat, and Mandroop the Minister with 2000 horsemen, also came and joined the army at this place. The Marhatta army under Mulhar Rao Hulkar had already with them Madho Singhji, Umed Singhji and Durjan Salji.

With a view to create dissensions and disaffection in the Jaipur Army, Madho Singhji forged a letter purporting treachery to Maharaja Isri Singhji and managed it so cleverly that it fell into the hands of the Maharaja himself, who was too shrewd to be deceived in this manner. He, therefore, ordered the army to muster; but Mulhar Rao Hulkar had already despatched under Gangadhar Tantia an advanced army of 8000 soldiers against Jaipur, who, as soon as they reached the city walls, began to break the main Chandpol Gate. They also pillaged the suburbs around. As soon as the Marhatta army tried to break into the City through Chandpole Gate, Shiva Singhji

of Sikar at the head of the Jaipur army fell upon them and finally repulsed them. At last being utterly routed, Gangadhar had to go back to the main army. The poet Surajmal Mishan has well said about this encounter:—

सीकरपति को लोह कठिन तैंते-सिर बज्ज्यो ।
घडी दोय घमसांण भुगत गंगाधर भज्ज्यो ॥

Thus blowing the trumpet of his victory, the Rao Raja of Sikar entered the city highly elated and requested the Maharaja to prepare himself immediately for the ensuing battle. The army was already equipped and it soon marched from Jaipur. About the strength of the Jaipur army the poet says:—

वावन वरन तैं सरस्वती को सर्वस्व ।
वेदिजा को वल्ल ज्यू दुशासन के करतैं ॥
छन्द छप्पय तैं ज्यू प्रपंचित प्रसर पुञ्ज ।
बीज वसुधातैं बेरि वृन्द बारिधर तैं ॥
गोतम तैं न्याय राय राय तैं ज्यू राय ऐसे ।
कूरम कटक कढ़यो जयपुर नगर तैं ॥

Vansh-Bhashkar Page 3495.

The main army of Jaipur after this skirmish near the very ramparts of the city moved forward to give battle to the opponents at Bagroo. Seeing the enemy face, to face the Jaipur army formed itself in battle array, as detailed below:—

Surajmal of Bharatpur and Rao Sardar Singh Naruka of Uniara commanded the two flanks, while the van was in charge of Rao Raja Siva Singh of Sikar. The rear portion was guarded by Maharaja Isri Singhji himself. To face Shiva Singh of Sikar, Mulhar Rao

Hulkar, assisted by Gangadhar Tantia, took charge of the Marhatta van, while Rao Raja Umed Singhji, Raja Madho Singhji with the Maharana and the Jodhpur army were moved separately on the wings. Thus arranged, the two armies stood face to face at the field of Lhori Bagru on the 4th of Bhadra Krishna Sambat 1805. It was not a battle fought between two equal rival powers. On one side there was a strong coalition of seven Rajas, while on the other side only one power stood to oppose them which relied entirely on local force. But the Kachwaha prince was not the warrior to give way at the mere sight of the host. Indifferent to consequences, but thinking it his duty to respond to the challenge, he at once ordered for an attack. Thus the regular battle started. Cannons on both the sides caused a havoc and, of course, thousands were slain. In the meantime a heavy shower of rain occurred but the battle still continued. At sun-set both the armies retired for rest. That night they passed in great anxiety. Raja Madho Singhji and Mulhar Rao received their night's shelter in the house of a farmer.

Next day at sun-rise the battle was resumed with equal ferocity. This time the arrangement in the enemy's army was changed. The two wings were entrusted to the charge of Raja Madho Singhji and Rao Raja Umed Singhji, while Jodh Singhji of Nagda was kept to guard the rear, but being mortally wounded he died then and there. The battle having lasted long, both the armies decided to rest for a while; but Maharaja Isri Singhji, determined to have no rest till he had obtained the final victory, remained seated on the elephant during the interval.

When the battle again began Mulhar Rao Hulkar and Gangadhar Tantia who were leading the front line directed a dashing charge on

the van of the Jaipur army, where Shiva Singhji of Sikar composedly stood to meet him. He was helped at the back by Surajmal and the rear was guarded by the Maharaja himself. Thus the whole pressure of the enemy's army fell on the Rao Raja of Sikar alone; but undaunted as he was, he bravely tackled the situation and with his retinue after cutting 50 warriors and wounding 300, in the end fell mortally wounded on the ground. By this time, it was dusk, and the armies retired to their tents.

Next day at sun-rise, just when the battle was about to begin, heavy torrents of rain began to fall on the armies; but it could not prevent them from action. Hulkar sent a detachment of his own under Gangadhar Tantia to break through and disperse the right wing of the Jaipur army under the Rao of Uniara. Such was the sudden sweeping attack of the Marhatta general that the wing soon began to lose ground. Gangadhar next fell on the artillery of that wing and taking possession of them hammered iron nails into their upper holes. Finding his army in such a plight, the Maharaja asked Raja Surajmal of Bharatpur to go to the rescue of the right wing. As soon as Surajmal's sword flashed like a meteor over the Marhatta army, all the strength and valour of Mulhar Rao became eclipsed, and after venturing to stay for some time he had to go back with an abashed face.

Thus, Raja Surajmal saved the situation and replaced Sardar Singh at his former position. After this, he returned to the centre. The poet Surajmal Mishan has well described his bravery:—

सह्यो भले ही जट्टिनी, जाय अरिष्ट अरिष्ट ।

जाठर तस रविमल्ल हुव, आमैरन को इष्ट ॥

चहुँरि जट्ट मल्लहार सन, तरन लगयो हरवल्ल ।
 अंगद हे हुलकर अडयो, मिहिर मल्ल प्रति मल्ल ॥

Banshi-Bhashkar Page 3518.

Although the rains had stopped for a moment, it again began to fall. But the battle still continued. In the sky above, the clouds were thundering and lightning was flashing, while below on earth the cannon were roaring. However, the battle raged furiously till evening, when it again stopped for the night.

At this juncture the allied armies were tired of fighting, and more so when in the rain there were no adequate means to get shelter and cooked food. Mulhar Rao soon wanted amicably to terminate this sort of warfare. He exchanged turbans with Maharaja Isri Singhji and went with Bundi Rao Umed Singhji twice to the Jaipur camp in order to remove the bad feelings and ill-will between two near and dear relatives. The Maharaja had no objection; and the allied armies left the field for their respective places; the next day the Jaipur troops, too, retraced their steps to Jaipur in triumph, where the subjects hailed their young and victorious Raja on his brilliant victory.

Battle of Luniawas (Merta)

In the middle of the 18th. century, Rajputana lost its two ferocious lions in Maharaja Sawai Jai Singhji of Jaipur and Maharaja Abhey Singhji of Jodhpur and the destiny of Rajputana had fallen in immature hands. It was undoubtedly a critical time. The Mughal Empire was showing signs of sure decay, and the Marhattas were gradually rising from infancy. The Pindaries, the Bundelas, the Sikhs and scores of such powers were springing up as it is always the case when there is waning of the predominant power. Such small powers naturally come on the stage.

Maharaja Sawai Jai Singhji died on Ashwīn Sudi 14 Sammat 1800 (A.D.1743). The whole of Rajputana was dipped in the orgy of blood. As Maharaja Iswari Singhji was young but brave, his younger brother, Raja Madho Singhji, was claiming the throne, supported by his maternal uncle-the Maharana of Udaipur and Rao Raja Umaid Singhji of Bundi was fighting to take back Haroti from the iron clutches of Jaipur. Blood was being shed daily in this unfortunate fratricidal war. The Marhattas, both Scindhia and Holker, with the help of the central power

the Peshwas of Poona-were preparing to wage war against Jaipur. During such difficult times for Rajputana Maharaja Abhai Singhji breathed his last on the 21st. June, 1749 A. D. Like the Jaipur State where the dark clouds were gathering on the horizon, in Marwar also a more dangerous civil war between the uncle and the nephew for the throne was imminent. Raja Bakhta Singhji was trying his level best to wrest the Marwar throne from his nephew, Maharaja Ram Singhji, the only son of Maharaja Abhey Singhji. On death-bed Maharaja Abhey Singhji feared that a war of succession was sure and his brother who was powerful and had the audacity to kill his own father and who had so forcefully fought against Maharaja Sawai Jai Singhji at Gagwana, would undoubtedly gain the upper hand against the heir, Maharaja Ram Singhji, his son, who was a weak prince. So he was restless and death was not coming speedily. He collected all his Sardars at his death-bed and pathetically asked them how far they would help the weak prince against a clever and formidable foe-his brother Bakhta Singhji. The agony was rankling in his heart and he was unable to die peacefully. Th. Kushal Singhji of Aava said that he would not leave the side of his son till he insulted and banished him. Other Sardars took the solemn vow to take the part of their liege-lord in times of difficulty. Th. Sher Singhji of Rian, the lion of Marwar, and the head of the whole Mertia clan, which was considered the flower of the Rajput community, very strongly spoke to his liege-lord that until the Rajput blood was flowing in his veins, he would not allow Raja Bakhta Singhji to see the battlements of Rao Jodhaji (Jodhpur fort). "Your Highness should rest assured". The couplet which follows is impressive:—

शेरो ऊभां किम संचरै, गढ वखतारी आंख ॥
मेइतियो रण पोदसी, जद जासी जोधांख ॥

Upon this Maharaja Abhey Singhji peacefully expired and Maharaja Ram Singhji, his only son, ascended the Gaddi. He was a weak, irresolute and foolish ruler. By cutting nasty jokes he enraged the Marwar Sardars and Th. Kushal Singhji of Aava went away to join Raja Bhakta Singhji at Nagore. Finding with him half of the power of the Marwar nobility, the pretender Raja Bhakta Singhji raised the standard of rebellion and as he was nominated Subedar of Gujrat in the vain hope of stemming the tide of Marhatta aggression on 29th. June 1748 A.D., the Delhi Emperor gave him ready help. In return for Mir Bakshi Salabat Khan's wresting the throne of Marwar, Raja Bhakta Singhji promised to defend the Subas of Agra and Ajmer (both under the Mir Bakshi) from the Marhatta invaders and local rebels and to enforce the imperial administration there. Raja Bakhta Singhji went to Nagore in order to raise troops while Salabat Khan taking 18 thousand men with him started for Ajmer where the two were to unite.

On the way the Bakshi halted at Pataodi. He captured the mud fort of Nimrana and proceeded towards Narnole, the seat of a Fojdar attached to the Suba of Ajmer. From there he tried to chastise the Jats in the neighbourhood but when he was stationed in Sarai Sobhachand, an extremely mobile Jat force of 5000 men under Raja Soorajmal Jat overtook him by a forced march. Here his troops were utterly defeated. Hakim Khan Kheshgi the commander of the Bakshi's right wing, was shot dead. Ali Rustam Khan in charge of his vanguard was wounded. Bakshiji then turned back to his original course and reached Narnole where Raja Bhakta Singhji joined him, and then the two by forced marches arrived at Gokla hill near Ajmer, (*Fall of Mughal Empire Vol. I p. 309 by Sir J. N. Sirkar.*)

When Maharaja Ram Singhji heard of this strong coalition he asked for help from Maharaja Ishwari Singhji, his father-in-law, considering him to be the strongest potentate who only at that time of adversity could save Marwar against brave Bhakta Singhji supported by the well equipped forces of the Mughal Emperor under the generalship of Salabat Khan. Maharaja Ishwari Singhji, though involved in the fratricidal war in his own house and surrounded on all sides by the Marhattas, Udaipur, Kotah, Bundi, and Rampura princes who were not giving him breathing time even to take rest, on receiving this request from Jodhpur promised to give succour to the prince. He promptly extended his hand of help like his illustrious father who helped Bikaner against Jodhpur bartering much trouble and bloodshed. He also asked Rao Raja of Kotah (*Bans Bhashker, Page 5593*) for help as well as the deposed ruler Sanwat Singhji of Kishangarh and the combined force encamped at Merta, the central place. Maharaja Ishwari Singhji was admittedly regarded as superior to every other potentate in Rajasthan. He said to Maharaja Ram Singhji that God was the giver of victory and both Maharajas' troops 30,000 strong marched from Merta in proper order on the 4th. of April, 1750. Meantime Salabat Khan, after resting for some time at Ajmer, had advanced with Raja Bhakta Singhji by way of Pushkar and Rian of Shersingh to Merta. From Merta he turned sharply to the South, via Luniawas (11 miles S. S. W. of Merta), and arriving at noon about 5 miles on the right hand of Maharaja Ishwari Singhji's position, halted, (evidently at the village of Raona, 7 miles east of Pipar, on the road to Merta). Raja Bhakta Singhji had tempted Salabat Khan to come so far with the assurance that after he arrived sufficiently near, many of Maharaja Ram Singhji's discontented

chiefs would at once come over to Raja Bhakta Singhji's side and the Jodhpur Maharaja would be compelled by his helpless situation to pay tribute.

On hearing of the approach of the Mughals, Maharaja Ishwari Singhji advanced towards the enemy in line of battle. Salabat on his part prepared for fight and, placing his camp and baggage in the rear, presented a bold front to the two Rajahs. But his own army was a house divided against itself. He could not trust Raja Bhakta Singhji fully and remarked, "These Ranghars (wild Rajputs) are all of the same breed. I cannot be sure what Raja Bhakta Singhji may do at any time. Therefore, I must keep him seated on my own elephant". Bhakta Singhji's retainers opposed this proposal, which would have left them leaderless and helpless in case he was made a prisoner. This internal quarrel prevented any battle being fought that day (4th April) and the armies merely stood facing each other. But this marching and counter marching and standing in battle array completely exhausted Salabat Khan's troops. No chief of Maharaja Ram Singhji came over to his side; the noon day sun blazed over head with not a tree in sight; water in his camp ran short, and the soldiers began to rob the bhisties, who were bringing water in their leather-bags. Salabat Khan, therefore, wrote an autograph letter to Maharaja Ishwari Singhji, "I do not at all desire war. There is only this affair between Raja Bhakta Singhji and Maharaja Ram Singhji, which you better settle as an arbitrator. In my opinion it would be expedient if you do not allow your vanguard to advance any further. I am encamping where I am now, do you encamp at your place. We two have between us 30 to 35 thousand soldiers and large trains of artillery. Where is the gain in our quarrelling about.

this one man Raja Bhakta Singhji" ? Salabat, thus, assumed a tone of lordly superiority and benevolence, and made an oblique march to the right hand, and encamped at a distance of 4 miles from the Jaipur-Jodhpur army.

"Maharaja Ishwari Singhji, on his part, saw that by merely taking Maharaja Ram Singhji under his protection—he appeared before the Rajputana public as the more powerful of the two Maharajas. The Bakshi considered that he had already created a general impression of his power and greatness, and that if he now forced a war on, the Rathor clan would be turned into bitter enemies of the Empire. Maharaja Ram Singhji found that many of his vassals, being of uncertain loyalty, were keeping aloof in their castles, so that the whole brunt of the campaign would fall on his unaided shoulders. All the three parties being thus disposed Salabat's proposal of a compromise was everywhere welcomed. Maharaja Rama Singhji encamped in front of the Bakshi at two or three miles distance, while the terms were being discussed".

"In two days, the scanty water in the Bakshi's position became totally exhausted, but the two Maharajas barred his way to the only place where a better supply of water could be had. Salabat in helplessness threw the blame for his untenable situation on Raja Bhakta Singhji, telling him, "For thy sake, I have been put to disgrace. Thou hast performed more of thy promises". And then he ranged his artillery round his own tents as a precaution against his ally ! On the 6th of April, the Rajah of Bikaner, (the stead-fast ally of Bhakta Singh) reached the Mughal camp with 2000 men and pacified the Bakshi. Maharaja Ishwari Singhji too sent a conciliatory message,

entreating Salabat Khan as a great man to cherish the humble and not to be impatient. So the Bakshi halted, intending to take what ever was paid in cash and a written bond for the balance, and to make Maharaja Ram Singhji give some money to Raja Bhakta Singhji and finally to reduce the imposed tribute at the entreaty of Maharaja Ram Singhji so as to keep both these Rathor princes under obligation to him!"

"But the higgling continued and no mutual agreement was arrived at in ten days, after which the Bakshi decided to try force. Insolently rejecting Raja Bhakta Singh's advice, Salabat Khan sent his vanguard on to make a direct attack on Maharaja Ram Singh's front lines where all his big artillery was planted. When the Mughals arrived close enough, the Rajputs who had hitherto been perfectly quiet, delivered a sudden volley, killing many of them. The Imperialists halted and began an exchange of gun fire (14th. April, 1750). After 4 hours' waste of ammunition in this kind of indecisive battle, nature asserted her supremacy over man, the summer sun of the Rajputana desert proved intolerable; the Mughal soldiers turned fatigued with thirst as the only wells in that region were in their enemy's possession". "Many of these troopers at noon, in search of water, went up to the Rajput positions; the Rajputs chivalrously gave water to them and their horses till they were satisfied and then told them, "Go back now, there is war between you and us".

The battle ceased of itself. Each party fell back on its camp, the Imperialists setting the example. On the two sides taken together some 70 or 80 men only were killed. At first in both the camps there were loud talks of pressing the contest to a decision the next day by a

charge straight ahead and sword to sword combat. But the Delhi troops were not prepared to face the Marwar sun again, and next day they did not stir out of camp at all, merely posting patrols round it".

"Maharaja Ishwari Singhji showed a similar spirit. The night following the battle he held a public consultation with his own followers and those of the Marwar Rajah. He began thunder, crying out, "For Rajputs to fight with artillery is to deserve curses and the shame of cowardice. Do you, therefore, gird your loins and make a frontal charge upon horseback? God is the giver of victory". They replied, "we are your servants, ever at your command. You merely stand behind and see how we fight tomorrow". After this fire-eating resolution at the public Darbar, Maharaja Ishwari Singhji held a secret council with half a dozen of his own leading advisers and those of Maharaja Ram Singhji. In reply to his question they told him that it was wiser to pay money and make peace than to fight. They had divined their master's pacific intentions and knew that he had already opened negotiations with the Mir Bakshi through Hari Hakim".

"On the 16th., the terms were settled, as both sides were at heart bent on peace. As the Marhatta agent in the Jaipur camp noticed, "In fact, Maharaja Ishwari Singhji recognises that on the one side there is the Mir Bakshi, a great man, and on the other side Maharaja Ram Singhji anewly crowned Rajah. If there is a severe reverse to either party, it would be a cause of disgrace. Therefore, he has resolved to bring about a reconciliation between them somehow or other and thus become famous himself. He has now 25000 horsemen, 400 light

pieces (Rakhala) and other kinds of artillery, besides excellent war material. On the side of Raja Bhakta Singhji are the Mir Bakhshi, the Bikaner Rajah, the Rupnagar chief's younger brother, and many other Rajputs, totalling 20 to 35 thousand troops and good artillery. Neither side desires war. We expect a contribution more or less to be agreed upon as payable to the Bakhshi and then peace will be made and all will retire to their respective places".

"Maharaja Ishwari Singhji paid a visit to Salabat Khan and was presented by Raja Bhakta Singhji. He promised a tribute of 27 lakhs on condition of the Imperial army withdrawing from Rajputana and Bakhshi transferring the actual government (Naib-Nazimi) of Agra to him. Raja Ram Singhji paid three lakhs in cash and promised 4 lakhs more by instalments. Raja Bhakta Singhji gained absolutely nothing. His objection and claims alike were disregarded in the eagerness to make peace, and he left the Bakhshi's army and went back to Nagore in anger. He got contingent returned to its home and Maharaja Ishwari Singhji to his capital, while Maharaja Ram Singhji took post on his frontier at Merta. On the return march, the Bakhshi parted from Maharaja Ishwari Singhji at Sambhar and proceeded to Ajmer, where he encamped outside the city for 5 months, trying to collect the promised contributions from the Rajput States, but met with nothing but evasion and delay".

"During Salabat Khan's halt at Ajmer a serious situation had developed in the Gangetic Doab, where the Afghans killed the wazir's agent Nawal Rai (August 2nd) and utterly routed the wazir himself (Sept. 13th). Rumour spread the news of the wazir's death and the expected collapse of the Delhi government through

want of a supreme administrative chief. At the beginning of September the Emperor wrote to Salabat to hasten back with his troops at the sight of the letter and reinforce the wazir in face of the Afghans, and when three weeks later news came of the disaster to Safdar Zang, the Bakhshi was eager to go to Delhi and to attempt to secure the vacant wazirship. But he was compelled to linger in Ajmer by his utter lack of money and a dying hope of realising some portion of the promised subsidy from the Rajputs. The Jaipur Rajah repeatedly invited the Bakhshi to visit his beautiful new capital, but the latter declined as he was in a hurry to return to court. Maharaja Ishwari Singhji sent a parting gift of one lakh of rupees to Salabat Khan, who was glad to receive what money he could get and to expect bonds for the balance. Towards the end of October he set out for Delhi, giving the Narnol district to the Jaipur Rajah, who sent his Diwan Har Govinda Natani with 2000 horse to control it".

"This expedition, in which Salabat Khan kept 17 or 18 thousand men engaged for a full year (Nov. 1749—1750) and gained neither victory nor money, utterly ruined his finances. This was the last attempt of the imperial government to impose its authority on Rajputana. Thereafter it made no effort to realise its dues, and rights, but left that vast country to its rulers and the Marhattas. Ajmer was taken by the ruler of Jodhpur in 1752 and Ranthambhor by the Rajah of Jaipur in 1754. and then the last vestige of Imperial suzerainty disappeared from Rajputana as completely as it did from Bengal, Bihar and Orissa after 1765". (*Fall of Mughal Empire by Sir J. N. Sirkar, Vol. I Page 210-19*).

By the timely help of Maharaja Ishwari Singhji a great calamity was averted from the shoulders of Maharaja Ram Singhji. It was plain that without his efforts and help there would be chaos in Rajputana. Salabat Khan's interference in Rajputana was the last attempt at establishing Mughal supremacy over Rajputana, but it was nipped in the bud by the intervention of Maharaja Ishwari Singhji where his bravery, chivalry, diplomacy, sense of duty, Rajput etiquette, fair play and above all his foresight bore fruit on the chessboard of Rajputana. After his death very shortly Raja Bhakta Singhji again attacked Maharaja Ram Singhji and near the same place at Merta utterly defeated him and took possession of the State of Jodhpur but not before the iron-willed Th. Sher Singhji of Rian with all his Mertia retainers and supporters was killed on the battlefield meritoriously rendering unique services to the liege-lord. There were many glowing examples of Rajput chivalry and many Rathore Rajputs were immortalised by their brave deeds at that juncture. Kr. Ram Singhji of Mithri, a boy of 18, had been to Beejwar in Alwar State to marry there. The news of the battle reached him when the Pherra (nuptial) ceremony was being performed. As soon as he received before the invitation of his liege-lord, he reckoned that there were two days more before the battle, and Merta was 160 miles from the place. The nuptials were not yet completed and the flowery cord of the bow-string of cupid was entangling him now and then, yet the Rajpoot love of iron bow cut asunder all of these worldly ties, and at once he proceeded on horseback to the battle-field. He covered with difficulty 160 miles' distance in two days and when he reached there both he and his horse were in a death-like fatigue. The battle was raging furiously,

and Th. Sher Singhji of Rian and Th. Khushal Singhji of Aava were fighting in a single combat. He also threw his tired horse and his iron constitution on the altar of Rajput honour and fighting furiously was killed amidst the affray, immortalising himself and raising the fame of his family very high. Even the Narooki bride who had not properly seen the face of her husband reached Meethri and as soon as she heard the unfortunate, nay, the exultant, news of her husband's death on the battle-field that Amazonian Rajputani not entering into the fort of her husband went direct to the cremation ground and immortalised herself in the flames of the pyre mingled with the limbs of her lord-the husband. The bard rightly says:-

कांनां मोती फलहलै, गल सोनैरी माला
अनी कोसरो खडियो आयो, कँवर मीठड़ी वाला

The Battle in Jaipur City

After

The Death of Maharaja Ishwari Singhji.

After the death of the great Maharaja Sawai Jey Singhji, Maharaja Ishwari Singhji ascended the Jaipur Gaddi and a fratricidal war broke out between Maharaja Ishwari Singhji and his younger brother Madho Singhji, the nephew of Maharana Udaipur and the pretender to the Jaipur Gaddi. The most bloody battles were fought at Toda, Raj Mahal, and and Brgru, where Jaipur for full seven years had contended against overwhelming odds. At Bagru, when the Marhatta forces could not defeat Maharaja Ishwari Singhji, they started negotiations and were satisfied even to take five Parganas for Madho Singhji and the possession of Bundi for Rao Raja Umed Singhji Hada, which before long were already being ceded by Maharaja Ishwari Singhji by the treaty of Jamuli.

But the ambition of Maharaja Madho Singhji to get the Jaipur Gaddi and the greed of the Marhattas for hoards of money were not satisfied. They again made preparations for an attack upon Jaipur where they had been already on many occasions utterly defeated. Maharaja Sawai Jey Singhji during his viceroyalty had

greatly helped the Marhattas; yet they were persisting on sucking the very life blood from the veins of Jaipur, their benefactor. Again there was keen animosity going on between Keshava Das Khatri and Har Govind Natani, the two powerful ministers of the time.

Malhar Rao Holkar was the directing brain after the death of Maharaja Sawai Jey Singhji in Northern India. Raja Madho Singhji sent from Rampura two Sardars, Thakur Sher Singhji and Bishan Singhji, 'Shive Brahm pota Sardars', to Malhar Rao, who was at Maheswar with the offer that if he helped him in conquering Jaipur, Raja Madho Singhji was ready to give half of the Jaipur territory in recognition of his services. Malhar Rao urged that he was ready to help provided that the Raja proved true to his word. Accordingly, they proceeded to Ujjain and in the very shrine of Maha-Kal Shiva, the terms were confirmed that rupees five crores would be given by Raja Madho Singhji and Holkar would help him to get the Jaipur Gaddi. (Rampura Ki Khyant.)

At the end of 1750 A. D. Jaipur saw a new and the most disastrous visitation of the Marhattas and apprehended a revolution in its affairs. Malhar Rao Holkar started from Khandesh on the 29th. Sept, 1750 and marched towards Jaipur; while Jayappa Sindhiya, who had been at first bidden to accompany him, was detained in the Deccan for more than a month, partly for fear of the power of Jaipur as they had been defeated in many pitched battles and partly for the consideration that, when Maharaja Ishwari Singhji was abiding by the treaty of Bagru, it was unfair to do so. On the 19th. of November, Malhar Rao Holkar and Gangadhar Tantiya (Surnamed Chandra-Chur) reached the Mukandara pass and Nenva on the 28th. (*Fall of the Mughal Empire by Sir J. N. Sircar, Vol. I., page 298*).

Rao Raja Umed Singhji of Bundi, finding this favourable opportunity, made an alliance with Holkar and attacked Nenva where Kishan Singh Hada, son of Rao Raja Dalel Singhji, was occupying the principality. The attack was so sudden and the small principality, being no match for such strong and numerically superior forces, Kishan Singh Hada fled away from Nenva after a brisk encounter. The towns of Nagar, Samede, Nenva and Karver were taken from him forcibly and were annexed to Bundi (*Bansh Bhaskar* page 3606).

Maharaja Ishwari Singhji wrote a letter to Rao Raja Umed Singhji of Bundi that, when he was abiding by the treaty of Bagru, it was unjust, unfair and undignified to pick up quarrel and attack Jaipur. The Maharaja's intention was to ask the Rao Rajaji to exercise his good offices to prevail upon Holkar to desist from such a nefarious course. Rao Rajaji urged Holkar to refrain from such activities. But influenced by Raja Madho Singhji and an insatiable thirst for money, Holkar told Rao Rajaji that his intention was only to get money, and not the life of the Maharaja. The same message the Rao Rajaji communicated to Jaipur and, hence the combined forces advanced towards Jaipur (*Bansh Bhaskar* page 3608).

Maharaja Ishwari Singhji was a great and brave prince as well as he was very proud. He thought it undignified to buy the Marhatta generals in such an humiliating way. At the same time to continue the war for so many years against such a powerful combination and coalition was not a child's play. Every vein of the Rajput confederacy became white after this prolonged bloodshed; while every farthing was drained off of the State treasury. It was rather impossible to meet their daily exorbitant demands and so the Maharaja flatly refused to comply with these overtures.

It was the irony of fate that he was to confront the most powerful and efficient armies of the time comprising the combined forces of Raja Madho Singhji of Rampura, Rao Raja Umed Singhji of Bundi, Maharao Durjansalji Hada of Kotah, Maharana Jagat Singhji of Udaipur and Malhar Rao Holkar with his son Khande Rao and the most resourceful Marhatta general Gangadhar Tantya (Chandra Chur). Scindhia with a big army also was following them.

The condition of Jaipur was critical. The fratricidal war between the two brothers had already undermined the whole machinery, and the Jaipur court became the hot-bed of dissension, anarchy and intrigue and it was very hard to know who was the chief culprit. Some how or other Maharaja Ishwari Singhji scented treachery on the part of his courtiers and Keshava Das Khatri the son of the great prime-minister Raja Rajamalji was suspected of faithlessness and was told that he was helping the pretender. Har Govind Natani was the chief intriguer to fan the fire. A draught of poison was prepared and was given to Keshava Das. He boldly drank the cup, saying that if it was administered to the right culprit, it was justifiable; but if otherwise, he was sure the Maharaja himself would have to drink the same cup and he would meet the same fate (प्याला केशवदास को पाया सो पीया). Har Govind Natani the hero of the battle of Raj Mahal with his many associates secretly embraced the cause of Maharaja Madho Singhji and sent the best of the Jaipur troops to subdue the powerful barons of Sheikhawati with his son Hari Narain Natani a fortnight before the attack. He also wrote a confidential letter to the Marhattas to reach Jaipur soon and treacherously kept the Maharaja in the dark about the movements of the enemy's troops. On the Maharaja's express orders to collect troops, he gave the

evasive reply that one lakh Kachwaha forces were in his pocket and that the Maharaja should not be worried. The enemy troops saw the battle-fields of Toda, Rajmahal and Bagru with horror where their arms had been utterly defeated by the Maharaja, but alas; by the treachery of his Baniya minister victory was not achieved and at the eleventh hour on the urgent orders of the Maharaja to prepare for battle, the faithless minister told, "I am sorry, the pocket is torn out and there is not a single Rajput at my disposal to wield arms".

The reader should imagine the perplexity and bewilderment of the Maharaja at this critical situation. The enemy forces reached uninterrupted at the very Tanks (Kundas) of Jhalana in the vicinity of Jaipur City where they began to bombard the Jaipur battlements and bulwarks by the long range siegeguns. The Maharaja seemed to have been at his wit's end to find out a proper solution of the impasse. He was too proud to barter his 'Izzat' in the Marhatta Bazar. He also considered it disgraceful to open overtures with his younger brother, the pretender, and double cowardice he considered it to lay his cards before his faithless minister, who could so shamelessly and barefacedly deceive the brave son of Maharaja Sawai Jey Singhji in his adversity. Furthermore, he was too prudent and cautious to try his luck in battle with a handful of palace servants against overwhelming odds. Never in his life time, had he returned to his citadel vanquished and crestfallen, and this time also he made up his mind to escape the pangs and ignominy of defeat. He cast once his glance upon the lofty battlements of Amber and next his eyes were stationed for a while over the sky-kissing minaret Isarlat, the tower of victory amidst the azure sky. It is painful

to describe the sad plight of one of the bravest of the brave in the galaxy of ruling princes . It is the painful retribution of reposing too much confidence in powerful low class ministers of the State. The bite of such courtiers is more deadly than the fangs of the cobra. He in a minute decided upon his course of action, and in the midnight of 12th. December, 1750, Maharaja Ishwari Singhji ordered his servant to bring a live cobra and some arsenic on the pretext of preparing a medicine; it was done. At midnight he swallowed the poison and caused the cobra to bite him. Three of his queens and one favorite concubine took poison along with him and all the five of them died in silence in the secluded palace chamber. None in the city, not even the ministers of the State, heard of the tragedy. Only one valet held the secret of the tragic affair. The corpses lay unburned and unattended for 18 hours. When the faithless ministers heard of the death of Maharaja Ishwari Singhji by suicide they opened negotiations through Rao Rajaji of Bundi. By the express orders of Malhar Rao, Rao Rajaji entered inside the palace and posted all over the place. On returning, he requested the Marhatta general to make speedy arrangement for cremating the dead body of the Maharaja which had been lying unattended for so many hours pleading that even a poor person's body could not be kept in such a way. The mean ministers upon being asked by Holkar said that as the treasury was under guard they were unable to arrange the last rites of the prince; upon this the arrangement of the funeral ceremony was made in the camp of the Holkar. Thousand shames upon the ministers—the low class ruffians ! The deceased Maharaja's mortal remains were not cremated at the Gator crematorium but were consigned to the fire within the palace compound. Eleven Ranies

perished in the flames with their lord. The mean and vicious Khande Rao Holkar, the son of Malhar Rao, gave orders to his low class soldiery to go and take with them the beautiful women of the seraglio of Maharaja Ishwari Singhji to appease his low lust. Upon this gunpowder was stored under the vaults of the Harem and as has been told the bulk of the Ranies burnt themselves with their lord. Side by side with this a few committed suicide where Maharaja Ishwari Singhji had shuffled off his mortal coil. Hearing this, Rao Rajaji of Bundi forcefully rebuked Malhar Rao for his son's behaviour and upon this Khande Rao was asked to refrain from it. Upon such unworthy people India pinned her faith for salvation ! (*Bhansh Basker, page 3618 and Fall of the Mughal Empire by J. N. Sirkar part I. page 303.*) *Selections from the Peshwa Daftar edited by G. S. Sir Desai Volume 2nd page 31. Bansh Bhaskar page 3908- 3611 Vir Vinod Manuscript copy. Account of Maharana Jagat Singh II, Jaipur Ki Tavarikh page 82).*

This was the woeful tale of one of the bravest and strongest rulers of the time. This tragedy was welcomed by the Marhattas who for the sake of mere loot enjoyed that day. The Maharana of Udaipur was right glad to see his nephew on the Jaipur Gaddi, forgetting that Maharaja Ishwari Singhji was the shield of Rajputana, nay of Northern India. It was poetic justice that after his tragic end Mewar was the first victim which suffered the worst, and the Sisodias amply repented for their egregious blunder. Rao Raja Umed Singhji had occupied the Bundi Gaddi before by the favour of Maharaja Ishwari Singji. There was now no alternative left except to help the Marhattas, and afterwards Bundi was the cockpit of the Marhatta incursions. Maharaja Madho Singhji also for the sake of

his personal interest and gain destroyed the powerful Kachwaha Empire of his illustrious father Maharaja Sawai Jey Singhji to invite the swarms of Marhatta free-booters and their unworthy associates. He had got five Parganas of Jaipur amicably; Rampura Pargana in Malwa was a gift from his powerful father. With one arm the Kachwaha House capturing Tonk, Rampura (Basant Rai Ka) Toda, Bundi and Rampura, was clutching distant Malwa in its mailed fist; with the other it annexed Bharatpur and Deoti (present Alwar) and extended its power up to the very waters of the Jamuna near Agra and Muttra. One by one the distant possessions were lost. Besides, the treasury was empty and the Marhattas sat like a nightmare upon the bosom of the usurper. Indeed, the fortune of Jaipur was at the lowest.

To resume our account, Kishandas the son of Keshav Dass Khatri, Hargovind Natani, Purohit Akhay Ram and the Bengali Vidya Dhar informed Holkar, through Rao Raja Umed Singhji of Bundi about the suicide of Maharaja Ishwari Singhji. There were rejoicings in the enemy's camp and the Holkar sent an urgent message to Maharaja Madho Singhji who was not in the army. The latter sent his two generals-Kan Singh and Pem Singh Gogavat with his army, himself remaining with his favourite Rani Rathorji who was in an advanced stage of pregnancy. The Maharaja stayed at Sanganer for twelve days to complete the obsequies and then advanced towards Jaipur. Hearing this, Rao Raja Umed Singhji of Bundi, Malhar Rao Holkar, his son Khande Rao Holkar and Rao Gopal Yadav of Karauli proceeded on elephants to meet him. They all met with profound cordiality. Maharaja Madho Singhji was, of course, reluctant to enter the city as that was not an auspicious

day; but Malhar Rao insisted on his doing so, as he feared lest Scindhia should appear on the scene before the settlement of terms and demand a share in the indemnity. Thus the vultures without the least show of decency, far less heroism, gathered round their prey. (*Bansh Bhaskar*, page 3620).

When Maharaja Madho Singhji entered the city, Holkar congratulated him and demanded rupees five crores from him. About the amount of indemnity there are many versions. Bansh Bhaskar says that Maharaja Madho Singhji gave one crore of rupees in cash and kind of which 75 p. c. was sent to Poona in the central treasury and 25 p. c. was left in the hands of Malhar Rao Holker. (*Bansh Bhaskar* page 3619). Dr. J. N. Sircar in his 'Fall of the Mughal Empire' says that after four days' discussion they agreed to pay a heavy ransom for the kingdom and capital, and then Malhar recalled the pickets he had posted at various places and set himself to realise the money. It is difficult to know the truth about this amount, as that was a most troublous time and no definite information could possibly have been recorded. As Maharaja Madho Singhji had come from Rampura, the records of the principality of the Chandravats of Rampura who were the old masters of that kingdom and are still enjoying a small portion of it under the Holkar, seems to be more acceptable. Following is the information from the Rampura Thikana papers in Malwa.

The Maharaja is said to have urged that as five crores of rupees was an exorbitant amount, it should be realised in cash, kind and landed property. Holkar frankly told, 'do as you like, I am a soldier by birth, to-day I am ready to take even the sand of Jaipur in place of money, if you may so desire'. The terms of indemnity were

settled to Rs. 50000105/-, as detailed below:—

6999100/-	Cash in silver and gold coin.
4482300/-	Gold and silver ornaments.
4999800/-	„ „ „ of horses and elephants.
5791700/-	Gold and silver ornaments of horses and elephants.
62800/-	12 pieces cannons—and seven of mixed.
579900/-	Elephants 47.
629500/-	Horses 376.
72500/-	Chariots 28 carts 19.
5080/-	Bullock carts 9 and Shigrams 42.
141600/-	Tents Dal Badal 4 and other tents 24.

24810000/-

In lieu of the balance of Rs. 25190105/- to make the total of 50000105/- the whole district of Rampura (Brikh-Bhan-Ka) together with its 18 Havelies or Tehsils was placed under mortgage for 36 years as per detail below:—

S. No.	Havelies.	No. of villages.	Revenue in rupees.
1.	Rampura Haveli.	122.	115816/-
2.	Kanwalan „	178.	160830/-
3.	Garoth „	148.	222275/-
4.	Chandwasa „	52.	90945/-
5.	Shankhodhar Haveli.	55.	80260/-
6.	Pathar Haveli-outpost Badhana Thana and Savassa Senior.	83.	601512/-

S. No.	Havelies.	No. of villages.	Revenue in rupees.
7.	Garh Amad Haveli.	78.	118833/-
8.	Dantoli „	57.	83050/-
9.	Antri. „	33.	42673/12/-
10.	Sanjet. „	68.	84893/-
11.	Gangadhar. „	88.	121711/-
12.	Dig. „	58.	77568/-
13.	Awar, „	64.	107236/-
14.	Panch Pahar. „	109.	107211/-
15.	Perawa Haveli Thana		
	Kotri, „	144.	2044338/-
16.	Sunel,	32.	75891.
17.	Bhainsoda, Dunaso Dhamba		
	Thana Haveli,	33.	68945/-
18.	Malhargarh.	43.	43984/-
Total:—		1444.	Rs. 1916512/12/-

In all the assessed revenue of 1916512/- & -/12/- from 1444 villages of 18 Havelies comprising the Rampura principality was mortgaged to the Holkar for 36 years from Sambat 1812 to Sambat 1848 (both inclusive). From 1849 onwards, the realisations were to be made by the officials of Maharaja Madho Singhji who were to take charge immediately after the expiry of Sambat 1848. The terms of the agreement were solemnized and sanctified by an oath of Shri Maha-Kal of Ujjain to the effect that both the parties were to observe it both in spirit and letter at all costs and the defaulter was to be considered an outcaste from the fold of Hinduism.

After this, when Maharaja Madho Singhji expressed his desire to say goodbye to Malhar Rao Holkar, the latter recalled the second pledge of the original contract by which the Marhattas were to plunder and loot the city of Jaipur for 2 hours. But this point of the terms did not meet with the approval of the ministers of Jaipur who apprised the Maharaja of the immense loss of property it was to entail on the citizens, besides creating a feeling of consternation and insecurity among them. As an alternative to this, they suggested the cession of the Pargana of Tonk yielding an annual income of Rs. 362000/- for 36 years which was also to be retroceded along with Rampura in the beginning of Sambat 1849. Malhar Rao Holkar gladly accepted the offer. Accordingly, 2 documents were drawn up in due form laying down the above conditions, one of which was given by Maharaja Madho Singhji to Malhar Rao Holkar and vice-versa. Thus, the stipulated terms were equally binding on both the parties with an explicit undertaking on the part of Malhar Rao Holkar to evacuate Rampura and Tonk with bag and baggage after the expiry of 36 years.

The document which was given by Malhar Rao Holkar to Maharaja Madho Singhji was written down in the handwriting of Malhar Rao Holkar himself and further provided that if there was any delay, either by mistake or any other unavoidable reason, in the retrocession of the districts of Rampura and Tonk after the expiry of the stipulated period, Maharaja Madho Singhji would be justified to demand and Malhar Rao would be bound to pay, Rs. 2278512/- per year for as many years as the agreement would be delayed to be carried out.

Both the documents were dated Chet Sudi 13th. Sambat 1812, four years ahead. In the interval the charge could be handed over

leisurely to the Marhattas. No apology is required for the lengthy narrative; in this whole account there are described at full length the circumstances which were the direct cause of the tragic death of one of the strongest potentates of India. Really speaking, there was no battle at all; there was a bloodless victory to the pretender Maharaja and a bloodless defeat and death to a prince who bartered his life for the sake of honour. It was an irony of fate that the blood of the Maharaja which was to be flown on the altar of Mars, was curdled up by self-administered poison. Yet we cannot shut our eyes to the spirit of self-sacrifice and nobility of character displayed by a heroic soul who preferred self-immolation to dishonour and risks of an unequal fight.

The ruler committed suicide, and nearly all the ladies of the seraglio (Raj-Lok) immortalized themselves in the flames of their husband's pyre, showing angelic dignity and chastity. The treacherous, low-born ministers joined the enemy's army led by half a dozen Maharajas and generals of repute, and Jaipur was shorn of its forces which had been clandestinely shifted to distant Sheikhawati to serve the diabolical designs of the roguish ministers. Even in such a dismal state the unarmed, masterless, leaderless and resourceless civil populace of Jaipur stood face to face against the aggressors, casting shame and reproach upon the pretender and his mean-minded associates who could betray their motherland to the extortionate Marhatta bandits. Bravo to Jaipur that they offered a more stubborn, though ineffective, resistance than Delhi when attacked by Nadirshah, Herat by Changez Khan, Muttra by Ahmad Shah Abdali and Ujjain by Jaswant Rao Holkar. This spontaneous and patriotic uprising was, indeed, a sight to see. The mean act of Hargovind, the selfishness

of Raja Madho Singhji, the brother of the deceased, the avarice of the Marhatta free-booters and, above all, the inhuman and shameless character of Khande Rao had lashed them into a courage of despair. This episode, be it a rising or a battle was a hundred times more important than the battle of Raj Mahal. A thousand times more heroic and glorious it was than the battle of Toda and infinitely more so compared with the battle of Bagru.

Jayappa Scindhiya arrived on the 6th. January, 1751 and united his forces with Malhar. The question of ransom (Khandani) had been settled before, but now a new demand was made that $\frac{1}{3}$ rd. or at least $\frac{1}{4}$ th. of the territory of Jaipur should be made over to the Marhattas by a written deed. This enraged even the usurper and his Rajput followers. In the meantime all the vassals of Jaipur, especially a large contingent of Shekhawats had gathered round the new king and Madho Singhji's policy changed: he would no longer remain a dependent of the Marahattas. He planned to free himself from their never-ending demands by a policy of blood and iron. (Fall of the Mughal Empire by Sir J. N. Sarkar Part I, page 302. Selections from the Peshwa Daftar edited by G. S. Sir Desai ii. 3I, XXVII 65).

Massacre of the Marhattas in Jaipur City.

The explosion of Rajput hatred, however, could not be altogether prevented; it burst on the 10th. January 1751. The Marhattas were taking advantage of the helpless condition of the Kachwaha State under a king propped up by their arms. They seemed to have looked upon Jaipur as a city taken as a storm. It is not stated anywhere that their rank and file imitated the licentious conduct of Khande Rao and tried to abduct women from the houses

of the citizens. But their domineering airs and dictatorial manners were galling to Rajput pride. On that day some four thousand Marhattas had entered the city of Jaipur to see the temples and other sights of this newly built town—unique in India for the symmetrical, picturesque and artistic beauty of its construction—and to buy horses, camels and saddlery for which Jaipur was famous. Among the visitors were many of Jayappa's retainers, including four high captains entitled to ride on Palkies. Suddenly, at noon, a riot broke out and the citizens attacked the unsuspecting Marhattas. For nine hours the slaughter and plunder raged from ward to ward of the city. Some fifteen hundred Marhattas were slain and about a thousand wounded (many of them mortally). Only some seventy of the visitors escaped alive and unwounded. Many, in leaping down from the city walls, broke their legs or spines, and only a few saved themselves in this way. Among the victims were several of Jayappa's and Malhar's high officers and servants, a hundred Brahmans, Pindharis slave girls and even children. A thousand excellent horses ridden by these men as well as the golden bracelets, pearl necklaces, money and accoutrements that they had on their persons were taken away by the Rajputs.

The shock of this blow spread outside the capital. The Rajputs rose in villages and killed the couriers of the Marhattas wherever they could catch them, so that the roads were closed to them. Two days later (on 12th. January) the Marhattas army marched away from the gates of Jaipur to a place some eight miles off. Eight days passed in the throes of war, after which (on 19th January) Madho Singhji's vakils waited on the two generals and on his behalf disclaimed all previous knowledge or share in the riot, which they described as a

sudden and spontaneous explosion. They pleaded for a compromise, saying that the dead were dead beyond recall. The Marhatta leaders, too, felt that with their present forces they were powerless to avenge the massacre. Jaipur city was impregnable to assault, the country was large and peopled by a warlike race. So they agreed to forget the past on the following terms:—

- (1). The restoration of all the horses captured in the city.
- (2). Payment of compensation for the property plundered.
- (3). and delivery of orders on bankers for the ransom previously agreed upon.

Even then strained feelings and mutual suspicion continued and the Raja and Malhar refused to see each other. The Marhatta generals were being constantly pressed by Safdar Jang's agent Raja Ram Narayan, who was present in their camp, to hasten to his aid in the Bangash campaign, for which he agreed to pay 50 lakhs of rupees as soon as the Afghan was defeated. But Maharaja Madho Singhji put off payment from day to day with smooth promises, and thus more than three weeks were wasted before the Marhattas could leave Jaipur territory. Meantime a terrible scarcity raged in their camp; rice was sold at 4 seers, oil at two seers, ghee at $1\frac{1}{2}$ seers, millet flour at 8 seers and horse gram at 16 seers for a rupee. No provisions came to them by the regular way of trade; only their foraging parties brought in a little grain by raiding the villages. On 17th. February Malhar was encamped 24 miles East of Jaipur, and a few days afterwards he resumed his march to Agra by regular stages in order to join Safdar Jang. (S. P. D. XXVII. 64 and 65). (*Fall of the Mughal Empire by J. N. Sarkar Vol I, page 303-306*).

At this unprecedented act of heroism on the part of the poor and peaceful citizens who had erstwhile lost their beloved Maharaja, Madho Singhji repented very much for his irreparable mistake, and he by this living example was converted from a selfish brother to a proud Rajput prince. Future history tells us how bravely he took vengeance upon the aggressors of Jaipur at Ranthombor, Kakkor, Barwara, Tonk, Kanod, Maonda, Kama, Bhatwara etc. So devoted he turned to his deceased brother that he treated the friends of Maharaja Ishwari Singhji as his friends and enemies as his enemies. From that day he commenced to worship the cenotaph (chatri) of Maharaja Ishwari Singhji along with the other deities of Jaipur. It was a symbol of hero worshipping and the deceased Maharaja was called the Ishwaravatar incarnation of God himself and Maharaj Kumar Kalanki Ji the deceased son of Maharaja Ishwari Singhji was worshipped as Bhagwan Rama and Krishana and his temple was built just in front of Sirehdyodhi (Kalankiji Ka Mandir).

Battle of Didwana.

After the death of Maharaja Ishwari Singhji of Jaipur and Maharaja Abhey Singhji of Jodhpur, Maharaja Madho Singhji and Maharaja Bhakt Singhji got possession of Jaipur and Jodhpur Gaddies respectively. On account of fratricidal wars and intermittent raids, and exactions by the Marhattas, both the States suffered much, but even under such dismal circumstances, both the Maharajas maintained the high reputaion of their princely order, and defeated the Marhattas, the Jats and Pindarees etc. in many pitched battles; occasional references to which will be found in these pages.

Though Maharaja Madho Singhji was on hostile terms with his brother, he considered and treated the enemies of Jaipur in the same light as his elder brother did. The Marhattas had been trying to squeeze as much money as possible, and Jaipur seemed to have been bled white. On the other hand, the Marhattas were helping Maharaja Ram Singhji in securing Jodhpur Gaddi which was usurped by Maharaja Bhakt Singhji. Thus, Marwar as well was not free from the Marhatta excursions. It is told that as long as Maharaja

Ishwari Singhji was alive, who was the father-in-law of Maharaja Ram Singhji, the deposed Jodhpur Maharaja had been invariably protected from all troubles. But Maharaja Madho Singhji, buried all ill-feelings towards Bhakt Singhji and stood by him against the Marhattas who had been over running Marwar. Maharaja Bhakt Singhji was not an ordinary type of Rajput. His bravery at Gagwana was a talk throughout India. The invaders, after reaching Ajmer, sacked that city, burnt many of its houses, slew all who resisted and then took to plundering the neighbourhood. Maharaja Bhakt Singhji, on hearing of the invasion, arrived with his full levy and encamped about 8 miles from Ajmer. He at first bided time and then in July 1752, struck his blow. Mounting guns on hillock, and planting strong block-houses (Nakas) to hold the paths, he bombarded the Marhatta position. His fire slew many of the raiders, including one captain; the Deccanics were defeated and fled away to the South accompanied by the discomfited Ram Singh. (*Fall of the Mughal Empire by Sir J. N. Sirkar, page 173*).

This sharp encounter taught a lesson to Marhatta free-booters, who for the year and a half did not look towards Marwar, but alas! by the sudden death of Maharaja Bhakt Singhji near Diggi caused by cholera, the Marhattas became again bold to visit Marwar. Maharaja Bhakt Singhji with the help of his brother prince Maharaja Madho Singhji had planned to go to Delhi and reconcert measures with the Imperial Government for keeping the Marhattas confined to the Deccan, when his life was cut short. (*Fall of the Mughal Empire by Sir J. N. Sirkar, page 174*)

“On June 23rd, 1754, on the request of Maharaja Ram Singhji

Raghunath Rao despatched Jayapa Sindhia from his side to Marwar with orders to restore Ram Singhji to the throne. The Gujrat division of the Marhatta army, 10,000 strong was ready for this task. From Ajmer side Maharaja Bijai Singhji, the son and successor of Maharaja Bhakt Singhji, fell back on Mairta. Here Jayapa Sindhia came with Ram Singhji to give battle on August 6th. That prince set himself vigorously to enlist his clans men, and soon assembled 12 to 15 thousand Rathors, besides tempting numbers of Maharaja Bijai Singhji's followers to desert. The battle ensued under the battlements of Mairta between the two cousins on 15th. Sept. The proverb, 'Father slew son, brother killed brother' was well proved that day. The choicest of the Rathor warriors were killed in this civil war. Bijai Singhji, was utterly defeated and fled to Nagore precipitately. The victors laid siege to Nagore, but the siege was destined to last for a year and to cost the Marhattas dear. The Peshwa was rightly pressing Jayapa Sindhia to come to terms with Rathors, as there were more important and lucrative undertaking before the Marhattas in Hindustan than changing the succession in a poor and barren Rajput State, where more than once, the Emperor Sher Shah Soor and the Mugal Emperor Aurangzeb for the sake of a handful of Bajara lost nearly the throne of Delhi. But Jayapa Sindhia would not listen to his master and even less to his local chief Raghunath or to his colleague Malhar. The fort of Jodhpur also was invested by a mixed Rathor Marhatta force by Jaggan Nath Purohit and Suntaji Babbhe. The rigour of the blockade of Nagore began to press its garrison hard and in March 1755 one tank of water within the fort dried up and there remained another tank to keep the inmates and the defenders alive. Famine raged in the

beleagured city; salt sold at $1\frac{1}{2}$ sr. per rupee, rice at 13 seers and opium, so indispensable to the Rajputs, at Rs. 20/- per seer, while fire-wood and grass were totally unobtainable. Maharaja Bijai Singhji opened negotiations for terms through a holy abbot, Gusain Bijai Bharti, but Jayapa demanded the impossible sum of 50 lakhs. In March 1755, Jhalore was recovered by Maharaja Bijai Singhji's men. Jodhpur held out and so did Nagore in spite of deepening privation, hunger and thirst. But Jayapa clung to his trenches with blind obstinacy. He wanted to wipe out the disgrace of his repulson by Bhakt Singhji in July 1752, and after his recent boast to Peshawa and Raghunath, he had not the face to turn back from Nagore without taking it. Peace talks had been opened already on behalf of Maharaja Bijai Singhji by Gusain Bijai Bharti; but no settlement was reached. The negotiator and his associates used to go and come between the city and the Marhatta camp. On the historical 24th July, 1755, the Gusain came to Jayapa's tent with Raj Singh Chohan and Jajneshwar from Nagore. They were joined by Rawat Jait Singh Sisodia, who was living in the Marhatta camp as Maharana's ambassador, to lend his services as a dis-interested mediator. That day the discussion was prolonged and feelings ran high. The Rathor envoy asked the Marhatta General 'What do you mean by coming to our territory and demanding tribute? What do you take yourself to be?' Jayapa naughtily pointed to his sword as his authority. The Rathor pleaded, 'Do not be too proud of your sword-manship and strength of arm? Know that God alone can grant one man's supremacy over another'. But these words heightened Jayapa's fury. After abusing the Rathor Raja and his agents as cowards, he thundered out, 'By the stroke of my shoes I will collect tribute from you'. This was more than the ancient peers of Hindustan, claiming

descent from the Sun and the Moon, could bear from a Brahman's hereditary slipper-bearer. In an instant the Rathor's dagger leaped out of its scabbard and was plunged again and again in Jayapa's bosom; his companions completed the work with their swords. At once the alarm was sounded, and a wild tumult swept through Jayapa's camp. The Marhattas flew to arms; the three envoys of Maharaja Bijai Singhji were cut down, and the innocent mediator from Udaipur shared their fate. Every Rajput present in the camp was hunted out and slain. Only Sardar Singh, the dispossessed heir of Roopnagar and a protege of Jayapa, was saved, but with the utmost difficulty.

"The confusion quickly subsided, Jayapa's son Jankoji was proclaimed as chief in the masterless camp. The siege trenches at Nagore were manned as firmly and the Marhatta army through the entire theatre of war presented as bold a front as before. This prompt and vigorous control of the situation was the work of Jayapa's brother Dattaji, the guardian of the lad Jankoji and a first-rate soldier in courage and enterprise, though lacking in sagacity and diplomatic tact." (*Page 182 of Sarkar's History*).

"Maharaja Bijai Singhji tried to seize the opportunity presented by the removal of Jayapa and to build up a coalition with Maharaja Madho Singhji, the Emperor, Suraj Mal, and the Rohilla leaders for driving the Marhatta out from the North of India altogether. He sent his agent to Delhi and through the wazir presented 5 lakhs to the Emperor, begging him to take the field against the Marhattas and promising him to pay 10,000 for each day of March and to join him with the tribal levies. The puppet Padshah and his feeble wazir

sent off letters summoning the vassal chiefs to the royal banner. Nearer home, Maharaja Bijai Singhji was more successful. Maharaja Madho Singhji, the ruler of Jaipur heartily entered into this plan of liberating his country from Deccani domination. He began to recruit new troops in Malwa and wrote to the Rajas of Bundelkhand to join in this war in their common interest; he first got rid of the Marhatta tribute-collector quartered in his capital, Govind Timaji, by encircling his house by troops and threatening to dishonour, at which Govind took poison (Sept)."

None came forth to take part in this common cause, except Marwar's near neighbouring relative Maharaja Madho Singhji proving word to word the proverb 'Blood is thicker than water'. It was only the fratricidal war between Maharaja Ramsinghji and Bijai Singhji which showed the Marhattas the battlements of Nagore and Jodhpur and that between Maharaja Ishwari Singhji and Madho Singhji which brought them before the 'Kangras' of the ramparts of Jaipur; otherwise these tiny Marhattas, who were third-class soldiers, were no match for the Rajputs. The battle-fields of Toda, Rajmahal, Bagru, and Kakkor etc., must have reminded them of their utter defeats and their lamentable inferiority, when fitted against the Rajputs in open fights.

"When Maharaja Madho Singhji started from Jaipur, grain was sold at 2 seers a rupee in Nagore. A Jaipur force under Anrudh Singh Khangarot with allies from Shahpura, Roopnagar, Karoli and Haroti making a total of 25 thousand men and a strong artillery were reported as coming to the relief of Nagore" (*S. P. D. by G. S. Desai XXI, 74/77, page 184 of Fall of the Mughal Empire by sir J. N.*

Sircar.). The Jaipur army had at first marched in two divisions under Anrudh Singh and Jaggan Nath Shah against Naraina and Ramgarh respectively, but out of fear of the Marhatta detachment under Ranoji Bhoite advancing against them, they had united at Ramgarh. The Marhatta force was a very strong one, partly composed of Dattaji's Marhatta troops and partly composed of Maharaja Rama Singh's Rathor partisans. For Maharaja Bijai Singhji's help 25 hundred troops were reaching Nagore from Bikaner under Diwan Bakhtawarmal. On the 15th. of October, 1755 Thakur Anrudh Singh set out from Ramgarh towards Nagore crossing the frontier at Danta near Marwar territory.

The Marhatta force under Bhoite, Nar Singh Rao Sindhia and Khanaji Jadau attacked the Jaipur Army, and fierce combat raged for four hours, but the Kachhwaha troops could not be stopped on their way to the destination. The Jaipur General proceeded towards Didwana moving by regular marches, his baggage placed in the centre of the column and his artillery in front. The Marhattas and the Rathores were trying their level best to check them from proceeding further. Due to intermittent night and day attacks of the Marhatta bands who were hovering round, and his animals having been wornout for want of water, he could not advance more than 5 miles a day. But the dogged perseverance of the Jaipur army did not give way and they reached Didwana, 38 miles from Ramgarh on 20th. October. It is but natural that Jaipur army suffered much, as the whole of this tract was a desert, and water was very scarce and brackish.

This part of Marwar is called 'Kharipatti' where water is brackish and poisonous. On the last day of this march they had to

pass 12 hours absolutely without water; the Marhattas having blockaded the wells and seized in advance the tanks along the entire route. The enemy by repeatedly charging his rear and flank, killed 300 of his men and took 125 of his horses and three of the guns; while large numbers succumbed to thirst. Against the Marhatta contention of the Kachhawahas having been put to complete rout it should be remembered that if the Kachhawahas would have been routed on Ramgarh side, they would have naturally fled towards their respective homes instead of moving forward towards Nagore, their destination; via. Didwana. Help from Bikaner reached Daulatpura 5 miles from Didwana. There was a skirmish with the Marhattas where a hundred Bikanerians were killed, killing a large number of their enemies. There were overtures for peace between Thakur Anrudh Singh Khangarote and the Marhattas at Didwana, and Maharaja Bijai Singhji and Dattaji at Nagore; but nothing was settled. On hearing of Jayapa Sindhia's murder, the Peshwa had ordered reinforcement to Marwar for retrieving the Marhatta position there. The first to arrive was Antaji Mankeshwar with 10 thousand men (including Jat and Bahaduria Rajput allies) who had started from Kunch on the bank of Jamuna on the 4th. of Sept., and by making a safe detour through the hills by way of Indargarh, Khatauli and the Lakheri pass, had entered Jaipur territory near Nawai. He first, without coming to Nagore, ravaged the Kachwaha territory and then joined the Marhatta force before Didwana (4th. Nov.) helping to make the blockade complete.

In the desert of Marwar, Didwana is as stratagical a place as Nagore. Generalship of Thakur Anrudh Singhji Khangarote and his bold action were at their best in saving Maharaja Bijai Singhji

from certain death in the tight seige. By Thakur Anurudhji's staying at Didwana, a fortified place, a major part of the Marhatta and Rathore force of Ram Singhji, which was besieging the Nagore fort, was sent against the Kachwaha army. Antaji Mankeshwar's help could not be availed of as he was also detained at Didwana. Moreover, at Nagore, the besiegers had been suffering from draught. In the open Marhatta camp, grain was sold 5 seers a rupee, while fodder was scarce that a rupee worth of grass a day did not suffice for one horse. The water-level in the wells was 225 feet below the surface.

On account of the timely help of a brother prince and the usual calamities following from a long seige, the mailed fist of the powerful Marhatta adversary loosened its hold, and on the 12th. of Nov. Maharaja Bijai Singhji could slip out of Nagore with 300 foot and 100 horses intending to join the Jaipur army at Didwana. But finding that place besieged by large enemy forces, and on the same advice of the Jaipur General, Maharaja Bijai Singhji proceeded to Bikaner. As the bird had flown away, the Marhattas were out of their wits and in despair, resumed negotiation, and on the mildest terms, the Maharajas of Jaipur and Jodhpur got rid of the common enemy.

Humour and repartee in the Rajput community were so rampant that historians like Col. Tod were also deceived. He accepted some accounts which were not based upon real facts and were a mere travesty of truth. The Rajputs should be thankful to Col. Tod, who has immortalised their names in his *Annals of Rajasthan*. His place among the historians of the Rajputs is next to that of Maharshi ValmEEK and Shree Vyas. But he had to translate the poems of Surajprakash, Virad-Shringar etc. in toto in writing on the history of

Marwar at many places. Unfortunately, these are the works based on party politics and a poet writing for his admired clan enjoys a licence for exaggeration

Here is a quotation from Col. Tod. (Page 871 to 873). It has deceived a number of historians in the past and the present. The relations between Jaipur and Jodhpur were at that time so intimate that personal gibes and repartees reproduced by the poet, if divorced from the mentality of the times, would appear to the world as conveying an impression wholly different from what thing was intended to emphasize.

Col. Tod says as follows:—

“During six months he defended himself gallantly in Nagor, against which the desultry Marhattas, little accustomed to the operations of a siege, made no impression, while they suffered from the sallies of their alert antagonist. Encouraged by their inactivity, the young prince, imbued with all the native valour of his race and impelled by the decisive energy of the mind which characterised his memory. He resolved to cut his way through the enemy and solicit succours in person. He had a dromedary corps of five hundred strong. Placing on these a devoted band of one thousand Rajputs, at the dead of night he passed the Marhatta Lines unobserved and made direct for Bikaner. Twenty four hours sufficed to seat him on the same ‘Gaddi’ with its prince and to reveal to him the malancholy fact that here he had no hopes for succour. Denied by a branch of his own house, he resorted to a daring experiment upon the supporter of his antagonist. Next morning, he was on his way at the head of his dromedary escort to the capital of the Kachwahas, Jaipur. ‘The ships of the desert’ soon conveyed him to that city. He halted under the walls and sent a message to say that in person he had come to solicit his assistance.”

“Isri Singh, the son and the successor of the great Sawai Jai Singh, had neither the talents of his father nor even the firmness, which was the common inheritance of his race. He dreaded the rival, Rathore; and the pusillanimity which made him become the assassin of the father, prompted him to a breach of the sacred laws of hospitality (which, with courage, is a virtue almost inseparable from a Rajput soul), and make his son a captive. But the base design was defeated by an instance of devotion, and resolution, which will serve to relieve a Rajput character from the dark shades of which the faithful historian is sometimes forced to throw into the picture. Civil war is the parent of every crime, and serve all this, moral and political; nor must it be expected that Rajputana should furnish the exception to a rule, which applies to all mankind under similar circumstances. The Civil Wars of England and France during the conflicts of the White and the Red Roses, and those of the League, will disclose scenes which would suffice to dye with the deepest hues an entire dynasty of the Rajputs. Let such deeds as the following be placed on the virtuous side of the account, and the crimes on the opposite side be ascribed to the peculiarities of their condition.”

Devotion of Mertias:— “The devoted sacrifice of Sher Singh, the chief of Mertia Clan, has already been recorded. When victory declared against the side he espoused, the victorious Bakhat Singh resumed the estates of Rian from his line, and conferred them on a younger branch of the family. Jiwan Singh was the name of the individual, and he was now with the chosen band of the son of his benefactor, soliciting succour from the king of the Kachwahas. He married the daughter of the chief of Achrol, one of the great vassals of Jaipur, who was deep in the confidence of his sovereign,

to whom he imparted his design to seize the person of his guest and suppliant at the interview he had granted. Aware that such a scheme could not be effected without blood shed, the Achrol chieftain, desirous to save his son-in-law from danger, under an oath of secrecy revealed the plot in order that he might secure himself. The Jaipur Prince came to the traveller's hall (Dharam Shala) where the Rathore had alighted; they embraced with cordiality and seated themselves on the same Gaddi together. While compliments were yet passing, the faithful Mertia, who true to his pledge, had not even hinted to his master the danger that threatened him, placed himself immediately behind the Jaipur Prince, sitting, as if accidentally on the flying skirt of his robe. The Raja, turning round to the leader of "the first sword of Maru" remarked, "Why, Thakur, have you taken a seat in the background today"? "The day requires it, Maharaja," was the loconic reply: for the post of Mertias was the sovereign's right hand. Turning to his prince, he said, "Arise, depart, or your life or liberty is endangered." Bijoy Singh arose, and his treacherous host made an attempt to follow, but felt his design impeded by the position the loyal chief had taken on his garments, whose drawn dagger was already pointed to his heart, where he threatened to sheathe it, if any hindrance was offered to the safe departure of his sovereign, to whom he coolly said, as the prince left the astonished assembly, "Send me word when you are mounted." The brave Bijoy Singh showed himself worthy of his servant and soon sent him to say, "He now only waited for him". A message, the impart for which was not understood by the treacherous Kachwaha. The leader of the Mertias sheathed his dagger-arose and coming in front of the Raja, made him a respectful obeisance. The Jaipur prince could not resist

the impulse which such devotion was calculated to produce; he arose, returned the salutation, and giving vent to his feelings, observed aloud to his chiefs "Behold a picture of fidelity; it is vain to hope for success against such man as these".

The author is sorry indeed to write that not only at one place but at scores of places the people painted before Col. Tod a wrong picture about Jaipur and this story is a striking example of historian's error of judgment. Unfortunately Maladministration in Jaipur during the minority following the death of Maharaj Jagat-Singhji had impressed Col. Tod adversely. This impression in course of time developed into a prejudice against Jaipur and Col. Tod has variously expressed it here and there in his Annals. We cannot blame Col. Tod; he was simply human and had no original sources of information at his command, it is common place that a historian once prejudiced against a race or country, or a person will not budge and will always stick to his opinion. But it is a pity that modern writers should blindly hold such antiquated views in the face of material that has dragged them down from the pedestal of authenticity. The humour and repartee between Rajput Saghas connected by a marriage between the clans were responsible for and to some extent excusable in a historian like Col. Tod, who, as a foreigner could not understand our ways and customs and therefore was led to form wrong opinions. The happy nuptials at the feast of a Maharaja or a common Rajput, in peace or war in after-dinner chats are always accompanied by a campaign of belittling one another. Those who don't understand the humour of the situation pronounce it as a vice; and a foreigner, incapable of appreciating the social background on which the terms of wed-lock are drawn among the Rajputs misinterprets the relations as inimical and unfriendly.

As regards the authenticity of this tale, and the unhospitable and unrajpootly treatment of the Jaipur Maharaja, I do not wish to go deeper but I shall draw the attention of the readers only to following important facts and figures.

Col. Tod says that Maharaja Ishwarisinghji had not inherited the talents of his father, and that he acted unhospitably when Maharaja Bijesinghji of Jodhpur came to Jaipur after his unsuccessful visit to Bikaner. To be unhospitable is considered to be the greatest slur on Rajput character, even a Bhil of the jungle would not tolerate such a charge. The facts are that Maharaja Ishwarisinghji of Jaipur died on Pos Budi 12th. Sammat 1807 (A. D. 1750). Maharaja Bhakat Singhji of Jodhpur died on Bhadwa Sudi 13th. Sammat 1809 (A. D. 22nd. September, 1753) after 20 months from the former's death. The battle of Merta was fought between Maharaja Ramasinghji, aided by the Marhattas and Maharaja Bijoy Singhji the two royal cousins and the latter was defeated near Merta on 13th. Asoz Badi Sammat 1811 (A. D. 15th. September, 1754) and the siege of Nagor terminated on Kartik Badi 15th. Sammat 1512 (A. D 19th. November, 1755) (*Marwar Rajyaka Itihas by Pt. Ramkaran Asopa*).

It requires no talents to perceive that the seige of Nagor took place full 5 years after the demise of Maharaja Ishwarisinghji. How then he could have proved himself unhospitable to Maharaja Bijoy Singhji five years after his death. It is obvious, Maharaja Jaisinghji helped Bikanair against his own son-in-law the Maharaja Abhaisinghji even, then how far his sons Maharaja Ishwarisinghji and Madho singhji could have failed to such extant, in their sense of Rajpoot duty. It was not Maharaj Ishwarisinghji but Maharaj Madhosinghji

who was the ruler of Jaipur when Maharaj Bijoy Singhji was in sore need and was besieged at Nagor. The readers will find in these pages an account of the battle of Didwana when Jaipur helped their neighbour Maharaj Bijoy Singhji at a critical moment.

However this was all a digression. The facts are that the appeal for help did not fall on deaf ears, not even in Bikanair, every body came out to help Jodhpur. Diwan Bhakhtawarmal of Bikanair marched out with 25 hundred picked troops. He encountered the Marhattas at Daultapura 5 miles from Didwana where 100 Bikanairies were killed and inflicted heavy casualties on the Marhattas.

Every sane neighbour would appreciate the help given by Jaipur and Bikanair at this hour of need. A Rajpoot knows what honour is and what hospitality means. The hidden taunts alluded to and are unfounded. I had to refer to them with great reluctance but I hope it will serve as an eye opener. Thakuran of Achroal a Sardar of Jaipur also could not have played such a dirty game. No tie of blood or affection is dearer to a Rajpoot than the bond of fidelity and honour.

The History of the Rajpoots is full of notable examples and it will serve no useful purpose to enumerate them de novo in these pages

Siege of Barwara and Tonk forts.

It has already been told how the Marhatta free-booters over-ran the whole of Rajputana causing much loss to Jodhpur and Jaipur. How Jai Appa Sindhia was killed at Nagor by the proud Rathor ambassador of Maharaja Bijai Singhji, how Maharaja Madho Singhji sent Thakur Anurudh Singh Khangarot for the help of the brother prince, and how the Marhatta forces being divided, half against the battlement of Nagor and half around the Kachwaha forces at Didwana, were eluded by Maharaja Bijai Singhji and his family which was closely surrounded by the steel ring of the Marhatta besiegers have been fully narrated in the account of the battle of Didwana.

Broadly speaking, the blood of Appaji was rather left unavenged by the masterly detour of the Kachwaha hoards. It is, however a pity, that the Marhattas like a swarm of locusts, never ceased visiting periodically the barren tracts of Marwar and Dhoondhar (Jaipur State) making them still more barren. With one pretext or the other, they were squeezing money from the big States and the small castles of the Thakurs alike, in Rajputana. Truly speaking,

from the houses of the Sahukars to the poorest hut of a cultivator none was left undisturbed. Shortly after the catastrophe at Nagor Raghunath Rao and Malhar Rao Holkar visited Rajputana in February 1757. As it was their habit, the Marhattas when going on such incursions, never took money with them to manage the rations for their big armies. Indiscriminate loots and ravages were their only means of existence. Now, it is a matter worth noticing how far these half famished collections of human skeletons could have rendered solid services to their generals. The string of anecdotes leads the readers to those troublous times on the eve of Ahmad Shah Abdali's advent to the fertile plains of the Punjab, where there was need of well-equipped strong forces, well provisioned and well-disciplined, commanded by a shrewd, resourceful and sagacious general, who could be able to use every bit of his martial spirit on the battlefield.

The Pathan soldier was the fiercest and bravest to be encountered by tiny Marhattas, riding on small ponies of Maharastra, who were no match against the stalwart Pathans riding on the massive Iraqi horses and commanded by the wisest, cleverest and the strongest general of the time of Ahmad Shah Abdali, who with his genius and generalship eclipsed even Nadir Shah. Proud, young and inexperienced, -Sada Shiva Rao Bhao, the generalissimo of the Marhatta forces at Panipat was no match to cope for the hoary-headed rough Pathan. Honestly speaking, the policy of aggrandisement on the part of the Marhattas in Northern India and in the far off tracts in the distant Punjab, was a death trap. Even when the Abdali guns were thundering on the very frontiers of India, instead of collecting and uniting their armies and allies, they were harassing the Rajpoots and the poor peasantry cruelly and ruthlessly. They were thereby sapping their own

foundations. The Ruhillas under their intrepid leader Najib Khan, the Bangash Pathans, Suja-u-daula, the Nawab of Oudh and the puppet, the Mughal Emperor were naturally suspicious of the ferocious Pathan Ahmad Shah Abdali; yet the plunderloving, selfish and unwise Marhatta leaders forced the Indian Muhammadans to take up the cause of foreign invader. The Marhattas, by their foolish, and fruitless attacks and warfare at Shukratal and Barari Ghat etc., weakened their power at a time when it was most needed. In fact there was hardly a patriotic son of the soil who was not disgusted with the Marhatta depredations and did not wish their extirpation. Raja Suraj Mal Jat of Bharatpur, was a resourceful, clever and trustworthy statesman and general of the time. He, along with Malhar Rao Holkar, was suspected and insulted by Bhao at the time of need. Dattaji, the most successful general, who could have proved useful at Panipat was killed some time before at Barari in some uneventful encounter. Hence, Panipat proved the Flodden Field of Marhatta supremacy, nay, of the Hindu supremacy.

It is not a fact that India was then lacking in soldierly qualities, sound statesmanship and diplomatic resourcefulness. What was needed was a true leader who could rise above all considerations—personal, racial, religious or sectarian—and unite the patriotic souls lying scattered under a common banner.

Even on the eve of the battle of Panipat, when Abdali scare was looming large over the Indian horizon, as has already been told, Raghunath Rao reached Rajpura, led by Vithal Shiva Deo with a strong contingent of Malhar Rao Holkar. He was joined by Shamsheer Bahadur, Naro Shankar and Antaji Mankeshwar with their respective

contingents. This strong host was trying to squeeze the life-blood out of the Jaipur veins. Raghunath Rao while pressing Maharaja Madho Singhji for payment laid siege in April 1757 to the fortress of Barwara belonging to the Rajawat clan. Raghunath Rao had no siege materials and was long held up by the Garhi; his indiscretion or lack of business capacity prolonged the sufferings of his army. The Jaipur minister, Kanni Rama offered to buy him off by paying the same tribute as agreed upon in the past, but "Raghunath would not listen to it. He demanded 40 to 50 lakhs of rupees in cash and the cession or Jagir worth 14 lakhs given by the Emperor to Jaipur, some years ago, appertaining to fort Ranthambhore, in addition to Rampura, Bhanpura, Tonk, Toda and Hinglaj-garh. He was determined either to secure these gains by consent or to remain here for 4 months and gain territory worth 40 to 50 lakhs by war'. (*II C. 12th. April, S. P. D. XXVII 152a. Fall of the Mughal Empire by Sir J. N. Sirkar Vol. II, Page 191*).

Maharaja Madho Singhji wisely rejected these exorbitant terms and put his capital and other forts in a vigilant and active state of defence. The total Marhatta force in the region including Marhatta contingents now numbered 13000. But Jaipur fort had a garrison of 17000 and the Raja's generals patrolled its strength day and night. Sanganer was held by Dalel Singh Rajawat who was strengthened (10th. May) with six tumbrels of powder and shot. Maharaja Madho Singhji called his feudatories one by one and made them swear on the sacred leaf of 'Beel Patra' to resist the southern invaders to death. His determination to fight rather than accept Raghunath's humiliating terms became manifest to all". (*S. P. D. XXI. 121. VI. 20. Rij 171. Fall of the Mughal Empire by Sir J. N. Sirkar Vol II. page 192*).

The fort of Barwara was built by the brave Rathors of Roatla sub-clan, whose ruler Ram Singh was the bravest of the brave, who fought in the battle of Dholpur siding with Dara Shikoh, hurling his lance upon Prince Aurangzeb—an action which evoked the admiration of friends and foes alike. In the battle, he in killing many Mughal troopers was cut to pieces. After his death his son Shiva Singh Roatla was killed by Maharaja Sawai Jai Singhji and so Barwara was annexed to Jaipur territory for ever. In recognition of the meritorious services of Rao Bahadur Fateh Singhji of Sarsoup, when he was killed in the battle of Kushasthal Pancholas, Barwara was conferred upon Rao Bahadur Ratan Singhji, the son of the deceased by Maharaja Sawai Jai Singhji.

As the Marhattas were considering themselves to be the predominant power in India, their first act was to wrest Barwara from Man Singot Rajawat Vikramaditya, the Rao Bahadur of Barwara, and his liege-lord, Maharaja of Jaipur. Along with the fort of Barwara, Raghunath Rao laid seige, in the same year, to Tonk which is not far from Barwara. Barwara bassled the siege.

Tonk City is situated on the bank of the big river Banas where there is a strong fort, Bhoamgarh, as the citadal of the city and its district. The Marhatta forces tightly beseiged it also and forcefully attacked its battlements, but they were unable to capture the fort, as the Rajput garrison, had been too strong to cope with, from times immemorial. Their formidable fortitude, iron-will and perseverance made it quite impossible for the Marhattas to storm the Rajput forts by force. The sorties which the garrison made, were rather irresistible which destroyed thousands of Marhattas cutting

assunder their steel ring in this siege. Following Kachwaha Sardars, most of the Sultanot sub-clan were killed in the encounter rendering meritorious services to their liegelord; Shiva Nath Singh son of Anurudh Singh, grand son of Vijai Singh Sultanot of Jhirana, Raimal son of Zalin Singh, grand son of Ghasi Rama Sultanot of Jhirana, Chhatrasal Singh son of Jogidas Sultanot of Jhirana, Khuman Singh son of Uttam Singh Sultanot Jhirana, Hamir Singh, son of Ameer Singh, grand son of Naval Singh Sultanot of Davalia, Suleh Singh Sultanot of Jhirana, Suraj Mal son of Umaid, grand son of Ajab Singh Sultanot of Karehla, Samrath Singh son of Sangram Singh Sultanot of Mumhana, Bhairon Singh son of Bhim Singh of Sinhera, Zalin Singh son of Bhom Singh Nathawat, Salim Singh son of Daulat Singh of Ghaududia, Bhim Singh son of Phag Singh of Sinhera, Kushal Singh son of Ratan Singh Sultanot of Jhirana, Bhawani Singh son of Madan Singh, Bhoam Singh son of Bijai Singh of Karela, Khushal Singh son of Sukh Singh and Agar Singh son of Fag Singh.

These sieges of small forts, garrisoned by the Kachwaha Rajputs, laughed at the Marhatta arms. The strong attitude of Maharaj Madho Singhji forced Raghunath to lose more than a month and feed his large army in idleness in Jaipur territory. At last he came to his senses, as he wrote to the Peshwa on 12th. July, 1757 in support of his prayer for remittance, "I have no money, nor is any loan available, my troops are in debt, prices here are very high. I am daily getting my food only by sacking the villages". (S. P. D. Raj. 1.71). "In the mean time Ahmad Shah had come and gone without Raghunath's lifting a finger to defend the holy places of Hindustan or to prevent

the foreign invader from carrying away the treasures of the land or leaving sacked dry for the Marhattas, who would come after him". (*Fall of the Mughal Empire by Sir J. N. Sircar Vol. II. page 193*).

Raghunath Rao assumed a despondent tone from the outset, "our troops are not yet assembled, I have no money. Abdali is strong. It requires very great resources to chastise him. Send Dattaji Scindhia quickly to me from the Dakkan" (Ragunath's letter 16th. February 1757) On the 16th. of February, his Diwan Sakha Ram Bapu writes, "Month of Phalgun will be over before my contingent and that of Malhar are mustered. Abdali is a powerful enemy, (*S. P. D. Raj I. page 52 & 53, Jaipur*).

Having thus atlast settled business, Raghunath and Malhar waited for some days more in Jaipur territory, for the arrival of Holkar's wife, Gautami Bai, and on being joined by her, left Rajputana at the end of July 1757. Country enjoyed peace for a year nearly. The forts of Barwara and Bhoamgarh were left after great exertions on behalf of the Marhattas.

Maharaja Madho Singhji on Saturday, Chait Bud 8, St. 1814 arranged 'Matmi' Darbar and conferred Khilats and 'Shiropaos' on the successors of the Sardars who were killed in the garrison of Bhoamgarh whose names have been mentioned above.

Battle of Rampura (Aligarh, Basantraika).

As has already been written, in Sambat 1816, corresponding to A.D. 1759, the Marhatta forces under Mulhar Rao Holkar and his associates were over-running the territory round about Ranthumbor to wreak vengeance upon Jaipur the fort did not fall when Sindhia was besieging it. Two pitched battles were fought against Jaipur at Choth Ka Barwara and Tonk (Bhom Garh); but these were, as usual, unsuccessful. No good could have been achieved by such desultory encounters. Maharaja Madho Singhji was considered one of the strongest, bravest, and the most resourceful of the potentates of that time, and not only were the Marhattas thwarted in their efforts but were also defeated by the Maharaja and deprived of some of their valuable possessions at that critical time.

The policy of aggressive imperialism followed by Maharaja Jey Singhji Sawai could not bear fruits in those time. He was trying to conquer the whole of central India and had the ambition of reviving Hindu Raj in co-operation with the greedy Marhattas, other

Rajput brother princes, and the resourceful Jats of Bharatpur, who were always considering themselves the dependents of Jaipur. The Narukas of Mancheri and Bad-Gujars of Rajor Deoti, (Alwar State) the Hadas of Bundi and Kotah, the Jadus of Karauli, the Goars of Sheopur Baroda, the Rathor chieftains of Malwa, the Oomats of Rajgarh and Narsinghgarh and Kheenchies of Raghogarh were considered as the satellites of Jaipur, forming part of the viceroyalty of Agra and Malwa. Besides, almost all the Maharajas and smaller Rajput principalities were bound by Maharaja Sawai Jey Singhji in the silken ties of matrimony as he had 28 Maharanies in his Harem. The Maharaja's ambition could not fructify, and his untimely death changed the political firmament of Rajputana. Maharaja Ishwari Singhji and Maharaja Madho Singhji, the pretender, fought each other in the unfortunate fratricidal war. But notwithstanding their mutual bickerings they were prudent enough not to ignore their political interests in such unfortunate times. After the death of Maharaja Ishwari Singhji, Maharaja Madho Singhji was handling the destinies of Jaipur more competently, and it goes to his credit that all the ambitious schemes of Maharaja Sawai Jey Singhji had borne fruit under his masterful genius.

Capturin Ranthumbore and securing a Patta of its possession from the Mughal Emperor, Maharaja Madho Singh ji rightfully demanded tributes from the smaller Hada and other vassal-States nestling in the trans-Chambal and Banas tracts.

Maharaja had sent a force under his clever general Raj Singh (Ghudchadha) Hameerdeka of Ramgarh (Pachwara) to conquer and annex Rampur Basat Rai Ka. The fort was under the tutelage

of Malhar Rao Holker, where the Hada Sirdars of the locality were garrisoning and looking after the fort.

The Kachwaha army seized the fort and the battle raged on Sunday the Kartik Sudi Satam Sambat 1816. Nagji Hada, the intrepid leader of the Hada 'Kotariats' stood against the Kachwaha army and a regular siege was laid. Without outside succour it was impossible for Nagji to continue the siege long. So through the good offices of Raj Singh (Ghudchada), Nagji and his followers and capitulated, Raj Singh presented them to his liege-lord who conferred upon them the honour and privilege of 'Siropawa.'

On Mangsar Sudi Punchmi Sambat 1816, Siropawas were given to the following Hada Sirdars:

1. Nagji Hada, son of Bahadur Singh.
2. Thakur Dolat Singh, son of Surat Singh of Khatoli.
3. Hada Aman Singh son of Dalel Singh of Chan.
4. Kesari Singh Hada son of Himmat Singh of Thikana Gangli.
5. Surjan Singh son of Ajit Singh Hada of Juwar.
6. Sheo Singh son of Delel Singh of Chhan.

These were the recipients of the Siropawas. Hence, Rampura was also added like a gem to the necklace of Jaipur Raj, and it became the nucleus of the territorial expansion of Jaipur round about Hadoti.

Battle of Mangrol-Bhatwara.

After the suicide of Maharaja Ishwari Singhji, Maharaja Madho Singhji ascended the Jaipur Gaddi. He was not wanting in the qualities of traditional leadership of the house and the proud notions of the Shishodiya family, which his mother possessed. In the teeth of many difficulties he always defeated his powerful antagonists and achieved success in the battles which were fought in those times.

The Ranthambhore fort was an important place near the Jaipur territory. From Maharaja Man Singhji downwards, the Jaipur rulers tried their level best to get possession of this keyposition. Maharaja Sawai Jai Singhji and Iswari Singhji tried hard; but they were thwarted in their efforts. In Maharaja Madho Singhji's time, when the Scindhia troops were besieging the fort, and the Moghul generals were put in difficult plight, Thakur Anup Singh Khangarot Sardar of Pachewar, the Kiladar in Khandhar fort which is situated very near, started negotiations and got possession of the fort for which he was amply rewarded by his liegeland. More than once, the Marhattas attacked Jaipur to wrest the fort, but they failed to achieve

the object. The Marhatta forces, under their distinguished general Gangadhar Tantia (Chandra-Chur), were utterly defeated at the decisive battle of Kakkor, where the brave Kachwaha Sardars, Thakur Jodh Singhji of Chomu, Rawal Ram Singhji of Samode and Thakur Gulab Singhji of Bagru were killed and cemented with their blood, the battlements of the fort of Ranthambhore and the newly founded city of Sawai Madhopur in its vicinity.

Thus the Ranthambhore fort and Pargnas were conquered and consolidated by the Jaipur arms, and through the best offices of Maharaja Madho Singhji's friends in the Delhi court, he was successful in securing the Patta of Ranthambhore fort with its paragnas from the feeble Mughal Emperor. It is not hidden from the student of Moghul History that Ranthambhore was the seat of one separate Moghul subedari (district). The Thikanas of Hadas around Sawai Madhopur, Kotah, Bundi, Shivpur and Baroda etc. were the satrapas under Ranthambhore. So Maharaja rightly asked the tribute from Hada Kotries.

Maharaja shifted his seat of government from Jaipur to Sawai Madhopur for the time being, and he sent his forces numbering nearly ten thousand to Haroti side to collect tributes from the Hadas. He, moreover, was negotiating against the Marhattas and was trying to form a strong coalition. On the ground that Rao Sardar Singhji of Uniara, who was a jagirdar of Jaipur and had settled terms with Mallhar Rao direct, he attacked his principality, over-ran it, and brought him to his knees.

"Thence he proceeded to Lakhairi driving out of the crest-fallen

Southerns. Emboldened by this success, he crossed the Pally Ghat, the confluence of the Par and the Chambal rivers. The Hada chieftain of Sultanpur, whose duty was to defend the ferry, was taken by surprise; but, like a true Hada, he gathered his kinsmen outside his castle and gave battle to the intruder. He made amends for his supineness, and bartered his life for his honour. It was remarked by the invaders that, as he fell, his clenched hands grasped the earth, which afforded merriment to some but serious reflection to those who knew the tribe. This passed into the common saying "that even in death the Hada would cling to his land". (*Annals and Antiquities of Rajasthan by Col. James Tod Vol. 11. page 562*).

"Late in October 1761 Maharaja Madho Singhji assumed the offensive by sending a force of ten thousand strong to besiege Nanva (held by a Marhatta garrison), while another detachment led by Keshava Rao crossed the Chambal and penetrated into Patan (Keshorai Patan 12 miles North East of Kotah City) raiding the neighbouring district (early November)" (*Fall of Moghul Empire by Sir J. N. Sircar*). The victors, flushed with this fresh success, proceeded through the heart of Kotah, where they found five thousand Hadas 'Eke Bapa-ka-Beta' (all children of one father) drawn up to oppose them. The numerical odds were fearful against Kotah; but the latter were defending their hearths and honour". (*Annals and Antiquities of Rajasthan by Col. Tod Vol 11. page 562*).

The Hadas, though outnumbered, fought like famished tigers on that historical day when their independence was at stake. In Rajputana, admittedly, there are very few clans so chivalrous, as to

fight equally with the stubborn Hadas. The Kachwaha troops were numerous, well equipped and supported by the Thakurs of Macherri (Alwar) Esardah, Vataka, Barial, Achrol with all the 'otes and awuts' of Amber. Raj Singh Ghorchara, (Hamirdeka Thakur of Ramgarh), the two Diwans, Kani Ram and Nandalal and Soorat Singh Shiva Brahma Pota of Barnala were the chief generals of the Jaipur troops, who were commanding the State forces. The Hada troops under Akharam Pancholi, the youthful Zalim Singh Jhala, the founder of Jhalawar State and the Rao Raja Kotah's foster brother with picked five thousand Hadas fought desperately that day. From the early morning to the mid day the battle was raging furiously. The Hadas had killed an equal number of their enemies; but as the day was closing, their rank and file were hopelessly dwindling down. It was the short day of Mangsir Badi 14, Sambat 1816, (A. D. 1761) and the Hadas were on the verge of being vanquished when, through the god-sent services of Jhala Zalim Singh, though young man over 20, yet eminently sagacious and resourceful, the clouds of calamity were averted from the heads of the Hadas atonce. He, with his eagle-like eyes, saw on the eve of the battle that Malhar Rao Holkar was stationed with an army at Bariya in the Kotah territory. He hurriedly reached there, and after giving him "Foz-Kharach", bought him on their side. Malhar rushed with his Swarm of Marhatta locusts and fell upon the Kachwaha troops from the rear, when they were hotly engaged against the Kotah troops. When the Kachwahas and the Hadas both saw the line of the troops moving forward just on the horizon, where their swords and lances were sparkling under the setting sun, the friends

and foes alike were for the time being at their wits' end as to who they were. The Hadas thought that more Kachwaha troops were coming, and they were quite disheartened at such a critical juncture. In a moment the shattered Kachwaha troops were engulfed between the yawning steel jaws of the Marhatta and the Hadas. The Kachwaha forces thought that the worst had loomed over their heads. They thought it better to die than to surrender, and with deathlike fortitude they desperately attacked the enemy.

With Mallhar Rao there was a big contingent composed of, partly, his own and, partly, of the Scindhia family force led by Khanaji Yadav and Chinto Krishna.

"The two armies came into touch in the after-noon of 28th November, 1761 and immediately began an exchange of fire which lasted till three hours after sunset. Next day the battle began early in the morning and ended at the sunset in a total destruction of the Jaipur army. Most of the high officers including the supreme commander, fled away wounded. Saligram Shah fell and all their guns with two elephants, many horses and camels and their entire camp and baggage were given up to plunder. Large number of prisoners were taken and out of that army of ten thousand men only 400 fled away, if we can take the Marhatta figures. The Scindhia family contingent fought well and they boasted of their feat here as if it could wipe out the disgrace of their flight from Panipat. Malhar's skin was grazed by a bullet".

"Tod repeats the Rajput tradition that this battle named by him after Bhatwara was won solely by Zalim Singh and the Kotah

contingent. While Mallhar merely looted the Kachwaha camp. The contemporary Marhatta despatches disprove this version. The Kotah contingent of 25 hundred men could not have routed the Kachwaha army of 10 thousand horses, equipped with artillery suturnals, Zazails and rockets borne on camels and flushed with their recent success in the trance Chambal region. The severe contest which was continued for 9 hours by Mallhar and the Scindhia family contingent under his banners, shows that the Marhatta's bore the brunt of the fight and that Zalim Singh played a very minor part. That there was no swift panic flight of the Jaipur army is proved by their exceptionally large proportion of casualties". (*Fall of the Mughal Empire by Sir J. N. Sircar, page 508*).

Bravo ! to the Hadas who single-handed had borne the brunt on this terrible day and equally bravo ! to the Kachwaha arms who in a contingent of 10 thousand lost 9 thousand 6 hundred, thereby, showing the true Rajput chivalry and gallantry. Though a defeat, it was a moral victory for the Jaipur arms—an object lesson to the Rajputs.

The Hada country, after this battle, was safe from the Kachwaha clutches and they observe the day of that success in this battle as a day of national honour and jubilation. Here Maloom Singh, the son of Zalim Singh Rajawat of Siras, and thousands of others shuffled of their mortal coil.

Battle of Kakkor.

Jankoji Scindhia laid siege to the fortress of Ranthambore, which, besides being the headquarters of the district of that name, on account of its Geographical situation and the impregnable fastnesses of the hills surrounding it with seven cordons, was considered to be one of the most important forts within the Delhi Empire. The siege lasted for three years owing to which the Imperial Commanders Mirzaji and Mahtaji, who were in charge of the fort, though determined not to hand over the fort to the Marahattas at any cost, began to lose heart, and more so because of the fact that no help seemed to have been forthcoming from the Emperor.

The Quiledar of Khandar, Thakur Anoop Singh Khangarot, the younger brother of Thakur Pahar Singhji Khangarot of Dudu, came to know some how of the real situation of the besieged. He availed himself of the golden opportunity to serve his master by opening negotiations with Mirzaji and Mahtaji, and with his tact and political sagacity was successful in getting hold of the fort from the Imperial Commanders to the discomfiture of the Marhattas.

In doing so he did not wait for instructions from the State, but thought it a wise policy to strike the iron while it was hot.

Maharaja Madho Singhji, when informed of the invaluable services of Thakur Anoop Singhji Khangarot, amply rewarded him by conferring upon him the Jagir of Pachewar, the eminent qiladari of Ranthambore and the honour of Tazim. The Maharaja founded the town of Sawai Madhopur in close proximity to the hills, on which the fortress of Ranthambhore is perched, and gave suitable Patta and honour to the Mirzaji and Mahataji for their loyalty and devotion to the Imperial cause.

The Peshwa got enraged at this unauthorised step on the part of the Jaipur Maharaja and asked Malhar Rao Holker to wrest the fort from him, who, thereupon, sent Gangadhar Tantiya (Chandra-Chud) to lay siege to the fort from the North.

When the Marhatta forces entered the Jaipur territory and encamped at Kakoor (Uniara) on the parting of the ways to Ranthambore and Jaipur, they were opposed by the Jaipur forces under the command of Thakur Jodh Singhji Nathawat of Choumu, Rawal Ramsinghji of Samod and Thakur Gulab Singhji Chaturbhujot of Bagru with other Sardars and soldiery of the State in Sambat 1816. From geographical and strategical points of view also Khakoor was deemed a suitable venue for the battle by the Kachawaha Sardars.

The onslaught of the Kachawaha forces having been led by Thakur Jodh Singhji of Choumu, his son Ram Singhji and Thakur Gulab Singhji of Bagru, was very terrific and aggressive. The

Marhattas, though led by their veteran general Ganga Dhar Tantiya, could not withstand the fiery charge of the Kachwahas and after a few hours' battle, he left the field leaving 413 of his soldiers dead on the spot. The Marhattas were badly defeated in the battle. Although they were shrewd and clever in guerrilla war-fare, yet they were wanting in the pitched battle. On the Jaipur side the casualties included many illustrious Sardars, (1) Jodh Singhji of Chomu with his son (2) Ram Singhji (3) Thakur Gulab Singhji of Bagru (4) Sawai Singhji Rathor Udawat son of Achal Singhji of Hathod (5) Shyam Singhji son of Samrath Singhji and grandson of Bijaisinghji of Masuda (Ajmer), (6) Nirbhey Singhji son of Zorawar Singhji Nathawat of Jaitpura (7) Doulat Singhji, uncle of Kesri Singhji, son of Bharat Singhji Nathawat, (8) Salim Singhji son of Sawai Singhji Nathawat-Kishnawat (9) Kanak Singhji Nathawat son of Makhan Singhji and grandson of Ishri Singhji (10) Junior members of the family of Thakur Arjun Singhji son of Nar Singhdasji Nathawat of Jaitpura (11) Narsingh Dasji son of Padam Singhji Nathawat of Udaipuria, who represented his brother (12) Jodhsinghji son of Raisinghji of Jasoda and (13) Younger brother of Suraj Malji son of Fateh Singhji Nathawat of Jaisinghpura.

When the result of the battle was conveyed to the Maharaja Sahib, he amply rewarded (the services of) the chivalrous warriors in appreciation of their meritorious and loyal services to their master. He did the Matami ceremony on Pos Budi 4, Sambat 1816, (A. D. 1759) when a Darbar was held and the deceased Thakur Jodhsinghji of Chomu, son of Thakur Ratan Singhji, was given Hathi Siro Pao.

The younger brother of Ram Singhji was also given Tazim with the Jagir of Samod, a seat in the right line and the designation of Rawal.

Successors of all the above-mentioned Thakurs who had given their lives for the honour of their State and Master were suitably rewarded with dresses of honour, after the Matmi ceremony had been performed.

The Matami of Thakur Zalim Singhji Khangarot of Tordi was also done in favour of his son Thakur Sivnath Singhji, on the same date. Surajmalji charan of Bundi says in Bansbhashker: Page 3636.

सुभद्र मरे रन पंचसत, इत उत के अनुरत ।
 घाय दुसह लग्गे घने, गंगाधर के गत ॥
 जयपुर वढ़ उमराव जुग, पदे भिन्न तजि प्रान ।
 सत्यासी तिनके सुभद्र, मरे इतर छकि मान ॥
 जोधसिंह अभिधान इक, नाथावत कछवाह ।
 मिसल दाहिनी को मुकुट, चोमू पत्तन नाह ॥
 वगर पति दूजो बहुरि, कूरम चदुर भुजोत ।
 रन गुलाबसिंह हूँ रक्षो, वाम मिसल उद्योत ॥

Battle Fought at Maonda Mandholi.

During the time of the Great Mughal, Aurangzeb, the Mughal power had reached its zenith. The whole country extending from Central Asia and Iran to Assam in the East, and from the snow-clad Himalayas to the far South, acknowledged his power. But greatness thus obtained by the sword was more apparent than real. Akbar's policy of toleration and conciliation was given place to repression and aggression. Indeed, the Mughal foundation which was so deeply laid by Akbar began to show symptoms of decay through the short-sighted policy of Aurangzeb. Before the Emperor could realise his dream of bringing under complete subjugation the Sultans and the Marhattas in the Deccan, in the North there had already risen various powers—the Sikhs in the Punjab, the Rajputs in Rajputana and the Bundelas in Bundelkhand. Nay, even in the very vicinity of the capital itself, the Satnamis and the Jats of Narnole and Agra side raised the standard of revolt.

With the death of the Great Mughal the condition of the Empire became worse. The reign of Government fell into the hands of the Syed Brothers of Bara—otherwise known as King-makers. Under their influence the Mughal kings were mere puppets. Kings were made and un-made in quick succession just to suit the purposes of the two adventurers. As a consequence of this, the governors began to establish independent principalities in the provinces. In Rajputana the chiefs did not remain idle, but began to defy the Mughal Court. The Marhattas extended their dominion; the Sikhs, the Jats and the Rohillas were out finally, for plundering the country in defiance of the Imperial authority.

Within the tract of India, lying between Delhi and Jaipur, the first to revolt were Raja Ram, Bhajja and Churaman, who had taken possession of the fortress of Thun. As in former days, the Jaipur House had stood shoulder to shoulder with the Mughal Emperor in his hours of need, Maharaja Sawai Jai Singhji took up the helm of the sinking Mughal boat and carried it safe ashore by inflicting a crushing defeat on the rebels and taking back the fortress of Thun in 1721. Churaman committed suicide, and his two sons, Julkaran and Mohkam Singh, gave up their martial character and took to husbandry. Although Maharaja Sawai Jai Singhji brought about the fall of this line of the Jat family, yet he had no particular prejudice or ill-feeling against the Jats. Churaman, no doubt reaped the fruits of his own doings; but Badan Singh, the son of Bhao Singh, the brother of the deceased, took Shelter under the Maharaja and by rendering faithful services to him soon became his favourite. The Maharaja, invested him with all the honours due to the chiefs of his court viz: the Nakara,

the Pachrang Nishan etc. He was entrusted with the work of looking after the roads to Delhi, Agra and Ajmer, and was helped from time to time by the Maharaja. When the Mughal power was shattered after the invasion of Nadir Shah, Badan Singh fully availed himself of the opportunity and so strengthened the fortress of Kumbher, that no other fort could vie with it in the country. In spite of his being so strong, such was his loyalty to the Jaipur House that he refused to attend the Mughal Court, when he was sent for to receive honours. To him the Jaipur Maharajas were his suzerain lords. The tract of land, now known as Badan Pura after Badan Singh and situated at the base of Lachman Dungri hill in Jaipur, was given to him by Maharaja for his residence. True to himself and to his patron he never missed attending the Dasehra Durbar or any State procession at Jaipur.

Although Badan Singh had a big progeny, yet being pleased with the chivalry of Surajmal, who was not his son, he adopted him as the heir to his property; and the choice did not prove wrong. He had no equal in the battle-field. At a time when the whole country was echoing with a cry of revolt, when the Mughal Empire dwindled to Delhi and the country around; when plundering, rape and rapine were rampant and when the rich and the poor alike were groaning under untold miseries, Surajmal by his ever-flashing sword not only increased his power, prestige and influence but also relieved the sufferers. When Ahmad Shah Abdali led his army to Mathura and Brindaban even the powerful Marhattas could not dare to oppose him. But the brave Surajmal sent his son Jawaharmal at the command of 10,000 men, who in this holy war so chivalrously led his troops

against the hords of Abdali that one is reminded of the mediaeval crusades. The invincible invader found a Tartar in the Jat chief. Nor was he afraid of the Marhattas, too. It was he who killed Khande Rao, the only son of Mulhar Rao Holkar at Kumbher fort, and it was he who saved the Marhattas, when they were being hotly pursued by Abdali after their complete defeat at the hands of the invader at Panipat. It was certain that not a single Marhatta, man or woman, would have been able to cross the River Narbada without his help.

Maharaja Sawai Jai Singhji, the helper and protector of the Jats, was succeeded by Maharaja Isri Singhji. A dangerous coalition was formed of various powers against Jaipur. Madho Singhji, himself the Rao of Rampura, was assisted by Maharana Jagat Singhji of Udaipur, Rao Raja Umed Singhji of Bundi, Maharao Durjansalji of Kotah, Mulhar Rao Holkar, and Gangadhar Tantia (Chandra Chur) the celebrated general of the Peshwa. In addition to them, 2000 selected horsemen were sent by Jodhpur for Madho Singhji's help. This big army encamped at Bagru and to meet this huge horde, Jaipur depended on purely local militia. Surajmal of Bharatpur here led the van. At the crucial point Surajmal, in whose veins the blood of fidelity was bursting out, came to the aid of Maharaja Isri Singhji with 10,000 horsemen. This famous battle took place in August, 1748. Surajmal first defeated Gangadhar who had to leave the field with his army having suffered a crushing defeat, and then fully realising the critical situation, without the loss of a moment next darted against Mulhar Rao and fell on his army like a hungry tiger.

Thus the Marhattas and the big army were dispersed and routed.

by Surajmal's help. Maharaja Isri Singhi at last due to fratricidal war committed suicide, leaving the throne to be occupied by his rival brother Madho Singhji.

After the death of Surajmal, which occurred on the Hindan river, when he was fighting against Najeed Khan Rohilla, Jawaharmal came to the throne. Surajmal as well as the public loved Nahar Singh very much, who was born of Surajmal's Jat Rani; but because Jawahir was brave, courageous and impetuous he could snatch the reigns of Government. Nahar Singh, deprived of all hopes of securing the throne occupied by his half-brother fled with his family to Jaipur, where he was given for his maintenance the Purgunah of Newai by Maharaja Madho Singhji.

Puffed with pride Jawaharmal was off his head and began to harbour evil designs against the family of Nahar Singh. He called upon Jaipur to surrender them. Further, Jaipur had already lost the flowers of her army in severe engagements against the Marhattas and the Hadas on the fields of Kakkor and Bhatwara. Yet fully conscious of the consequences, the Rajput Prince of Jaipur true to his race, refused to surrender those who had taken refuge under him. This seems to have been the first rift in the lute.

Being under the intoxication of power and wealth and possessing an army trained and commanded by expert European generals like Sombre and Rane Madac, Jawaharmal lost sight of the fact that he was to raise his sword against a ruling house under whose shelter his ancestors and the whole Jat clan had flourished and to whose patronage he owed his prosperity. But dogged by an evil genius, he

and his allies, Jassa Singh and Tara Singh, Sikh of Rewari, attacked the Jaipur army, engaged in laying seige to Kanod. Thereupon, the Rao of Dhula, Dalel Singhji, the general of the Jaipur army, enlisted the support of the Marhatta Chief, Achhut Rao Ganesh who was at that time moving about with 5000 soldiers. In the meantime re-inforcement was also available from Jaipur. Seized with panic, Jawaharmal left for Kumbher without giving a battle.

Jawaharmal now aimed at strengthening his position by seeking new friends in his enmity against Jaipur. Soon an opportunity presented itself. The Naruka clan has been subdivided into two branches viz. the Dasawats and the Lalawats. Among the Lalawats, Rao Pratap Singhji of Mancheri was the chief Sardar. He was a prominent Sardar. One seat was allotted in the Durbar for both Rao Pratap Singhji and Thakur Jodh Singhji of Chomu. One day, through the mistakes of the Durbaries both these Sardars happened to come to the Durbar. Pratap Singhji had come earlier, and when Jodh Singhji came and found his seat occupied by Pratap Singhji, he atonce raised the rival up and himself sat there. This action enraged Pratap Singhji, and both drew out swords to fight. Pratap Singhji, soon left the place for Bharatpur, where he was hospitably received by the Raja of Bharatpur, who give him the territory of Dahra to defray his expenses. Thus Pratap Singhji was won over by Jawahar Mal.

It is to be noted that the tract of land that lay on the way to Pushkar between Baharatpur and Pushkar belonged to Jaipur. On this occasion the Jaipur Maharaja asked Jawahar Mal that while passing through that territory he should go peacefully with a small retinue like one going on a pilgrimage. But contrary to his

instructions Jawahar Mal marched with a large army and pillaged Dhundhar (Jaipur territory).

Maharaja Madho Singhji was requested by the Jodhpur Maharaja to come to Pushkar and show the same equal regard for Jawahar Mal. Thereupon, the Maharaja sent him a letter through Guman Singh the Shekhawat Sardar of Pachar, with the words that the Maharana of Udaipur, the Rao Rajaji of Bundi and he (Jodhpur Maharaja) himself were his equals; while the Jats, who had long been under the shelter of Jaipur family, could not claim to be so. He further added that it was not proper on his part, too, to treat the Jat Raja as his equal.

To Jawahar Mal, conscious of his power and prowess, Guman Singh's mission meant adding insult to injury. In a revengeful mood he cemented his friendship with Maharaja Bijey Singhji of Jodhpur by an agreement that in case of victory against Jaipur the territory to the east of Jaipur would be taken by Bharatpur, while the western tract will be given to Jodhpur. He then sent an ultimatum to Jaipur to the effect that the Jaipur Maharaja must either surrender to him Kama, Khori and Pahari Parganas, which are situated in Brij, or he must get ready for the battle.

When the messenger from Jawahar Mal reached Jaipur, there issued a talk of surrendering Kama and Khori and evading the coming battle. But the two Khatri brothers, Har Sahay and Guru Sahay then holding the posts of Bakshi were opposed to such a disposal of affairs. Thereupon, the whole question was left to the old Kachwaha Commander and Dhula Rao Dalel Singhji to decide; who, as soon as

he received the letter of the Jat Raja, atonce tore it to pieces and told the messenger to convey to the Patel that no piece of land could be obtained by mere begging, and that many Rajputs had to shed their blood for this land. He said that Jaipur was prepared for the ensuing battle. Both Har Sahay and Guru Sahay seconded the proposal and addressing Dalel Singhji said:—

हरनो घुरतो यूं कहे, सुण भाई दलेल ।

फोर्जा घोड़ा ठेल द्यो, होडां बास्यां सेल ॥

Where there is virtue there is triumph. So was the case now. One after the other the so-called friends of Jawahar Mal deserted him and joined Jaipur. When Rao Raja Pratap Singhji of Mancheri found the honour of his native land at stake, he set aside all his personal interests and bickerrings and hurried back to Jaipur to discharge his duties to his country and liege lord. The patriotic mission of Guman Singhji of Pachar produced such an effect over the Sardars of Jodhpur and Gulab Raiji the favourite concubine of the Maharaja that they were quite reluctant to let the Maharaja fight on the side of the Jat Prince. They told the Maharaja that as soon as the victory had been achieved against Jaipur, Jodhpur would be made the next target of his attack. They also brought home to the mind of the Maharaja, the matrimonial connection that existed between Jodhpur and Jaipur. Thus, they were successful in driving away from the mind of the Maharaja his idea of taking part in the battle against Jaipur. The Rathores, therefore, returned to their country, after seeing Jawahar Mal off up to Meenda and Renwal.

In this case the proverb—"blood is thicker than water" proved

true. This was not a battle which was fought only between Baharatpur and Jaipur, but it was one which took place between the Rajputs and the Jats; between the tribute collectors and recalcitrant tribute-payers. Jaipur had already become weak due to loss of both men and money; but the audacious action of Jawahar Mal warmed up the patriotic blood in their veins, and the whole of the Dhundhar territory was filled with Rajput warriors and horses.

Both the parties now became ready for a battle. It is universally admitted that the Rajputs were matchless on the battle-field. They have very few equals in horsemanship and chivalry. History affords us with many instances where we see that not only the warriors but even the ladies and boys have displayed unparallel valour. The only class which has met the Turks, the Afghans and the Mughals in pitched battles is the Rajput race. The Rajput sword has reached as far as Balkh and Bukhara. However defective their military organisation might have been, when enraged, the Rajputs surpassed their rivals in point of personal valour and like hungry tigers made a good feast of their preys. This fact the Kachwahs proved in the battle.

The Rajputs prepared themselves for the battle as a bridegroom does for the marriage and invitations to battle-field were sent on the same kind of saffron papers. Hence, the Maharaja of Jaipur issued 'kum kum' letters (letter coloured with saffron) to his relatives, friends and Jagirdars. It was but natural that the different relations and friends and vassals of Jaipur came to take part in the battle. Even those who had no political relations with Jaipur, mustered their army in response to the trumpet call from her.

The Rajput princes from different quarters came and rallied under the five coloured standard of Jaipur. Kushal Singhji Rao of Bhiwani came with 3000 men. Amrit Singhji of Khundana (near Narnole) reached there with 500 soldiers, and so also Ajmeri Singh Rana of Bardod. The Chauhan of Pehal brought with him 200 Rajput soldiers, who were all mercenaries. side by side with all Rajpoots of Jaipur State who could luckle the sword. Not only this, Pratap Singhji Naruka, the erst-while ally of Jawaharmal, came with his army. All these facts go to show that the Rajputs had fully realised the importance of the occasion.

Jawaharmal, himself being young powerful and wealthy, had at the command of his army experienced generals like Sombre and Rane Madac, who had drilled, disciplined and trained the whole army on western lines. Delhi and Agra had already felt the strength of his sword, Jawaharmal could not dare to come back by the same route (Mahwa, Duasa, Chatsu, Phagi and Pachhewar) by which he had gone to Pushkar. He tried to come back by a round about rout by passing his way upto Meenda Renwal through Marwar, coming via Narnole.

Marking his mode of return, Dalel Singhji the Rao of Dhula, soon led the whole of his army against him and passing through Chomu, Govindgarh, Tigarya, Niwana and Thoe soon met Jawaharmal face to face at the field of Maonda Mandholi, when the latter had already reached there, after going through Pachar, Reengus, Sri Madhopur and Kanwat. But on account of this tactics of the Jat Raja, the Jaipur artillery remained behind which was posted at

own artillery under the command of Sombre-like European generals was placed in front of Jaipur Army. At the same time, the heavy-cannons were fastened together with strong chains. The distance to cover for the Jat Raja was smaller than what was for the Jaipur Army. Besides this, the Jaipur general had first to watch the direction of the Jats march to and reconnoitre his way.

On the 14th. September, 1767 the Jat Raja stood in the way of the Jaipur Army early in the morning at sunrise. He was quite confident that before his well-disciplined and trained artillery the Jaipur army would be dispersed in no time. Sombre too assured him that, what to talk of the poor soldiers, his strong artillery could blow away even the mountains. But both the European commanders and the Jat had forgotten the fact that there still existed on earth a race, which is as unflinching as the mountains of steel and who would never turn its back even against fire and bullets, and it was the Rajput race alone. This battle of Maonda Mandholi was one of the bloodiest battle of Rajputana. With regard to Rajput chivalry it was just like Haldi Ghat, in the latter case the Udaipur army had to meet, no doubt, the Mughal Horde, but there were no Sombre-like European generals with a huge number of artillery worked by well-disciplined warriors after European training.

In the latter part of the night the Kachwaha warriors very cheerfully put on their usual saffron and red martial robes and after taking the holy water, of Ganges and Tulsi leaves at sunrise took their seats on their respective well-equipped horses.

The sun-god, too, witnessing the undaunted courage of his

race, expressed his delight by throwing his first golden rays over their arms, which so brilliantly shone that once the heart of the enemy began to tremble. Like Bhisma of the great Mahabharat, Dalel Singhji, an old, experienced, and gallant sardar of 70 years of age was in command of the Jaipur army.

The brave Kachwahas resolved to make a dash on the front row of the enemy's artillery which was arranged as follows:—

Sombre had 350 cannons with him, 50 of which were kept in reserve. The remaining 300 were divided in three parts of 100 each. One row of 100 cannons was kept horizontally face to face in front of the Jaipur army, while the remaining two parks of 100 each were planted vertically, but forming an obtuse angle on both the flanks of the first row. Thus the Jaipur army had to face the cannon showers from the front and the two flanks, as it ventured to advance. The cavalry and the infantry were lying behind the cannons in three divisions, as the artillery was divided. But blessed are the undaunted Kachwahas, who with unflinching courage and uttering their war cries "Jai Jai Bhawani", soon pressed ahead against the Jats who with their own war cry—"Jai Jai Brij Dulah" showered a volley of cannon shots upon them.

Of course, the cannon shots blew away the Rajputs in thousands, but such was the effect of the dash march that the enemy could not get time to repeat the second volley from the front row of the artillery and at once cutting the chains with which the cannons were fastened with their sword, the Kachwaha warriors soon dispersed the front division under Jalah Khanzada and Chatar Singh Chauhan. But

victory though it was, it proved very costly. The picked flowers of the Rajput army, Rao Dalel Singhji was killed with many brave sardars in this engagement.

The Chauhans of Rath the Jatu Tanwars of Bhiwani and Bargujars from Rajore-Deoti and Ghasera who were neither the Kachwahas nor had any relation with Jaipur, were fighting wholeheartedly at the cost of their own lives, Thakur Nawal Singhji, the Sadani Thakur of Nawalgarh with the Panchpana sardars did not take part in the battle at the eleventh hour, so it took a heavy toll of Jaipur army, the wing he was in-charge of having been left inactive.

Cutting and dispersing the van of the Jat army in the above-mentioned manner, the Jaipur army darted towards the right wing of the Jat army and attacked the cannons of that wing from behind. Before the soldiers in-charge of the cannons could turn the face of the cannons towards the attacking enemy, the Jaipur army cutting the Jat infantry, soon took possession of the right wing artillery and immediately rendered them all unserviceable by hammering into their upper holes the iron nails.

After securing victory over the right wing of the enemy, by the time the Kachwaha warriors were turning towards the left wing, Sombre had turned the faces of the left flank cannons towards them. As a consequence of this, a terrible shower of the grape shots on the Jaipur army. This was the time, when Jaipur suffered a great loss in the latter part of the day.

Jaipur lost many brave Rajput heroes on this day, viz. Rao Dalel Singhji of Dhula, Lachman Singhji, the son of Rao Dalel Singhji,

Bhanwar Raj.Singhji the grand son of Rao. Dalel Singhji, Guman Singhji of Pachar, Budh Singhji, the younger brother of Rao Rajaji of Sikar, Shiva Das Singhji of Dhanota, Jodh Singh son of Shēo Singh Har Ramji Ka Shekhawat of Mondru, Bahadur Singh son of Nahar Singh Nathawat of Bagawas, Nathawat Nahar Singhji of Etawah; Rajawat Maha Singhji of Kalmāndha and Bansi Singhji the Khangarot Thakur of Jobner with his three sons, Ran Singhji Bharat Singhji and Sangram Singhji. In addition to these almost all the sardars and warriors of note lost their lives on this fatal day. In the followers of Raj Singh (Ghurchara) Hamerdeka one elephant and 1260 Rajputs, Salamat Singh Hameer Deoka 97 Rajputs, Sahaj Ram Sonkia 48 soldiers and Rai Chand Natani 36 soldiers respectively were either killed and wounded, by this we may judge that how fearce the encounter was.

But in spite of all this heavy loss, the Jaipur army was in the end successful in snatching from the enemy the cannons on the left wing also.

At this junctur Sombre assured Jawaharmal that he would take him safe to Bharatpur with the help of 50 cannons in reserve by a 'Rear Guard Action if he consented to start immediately. Hence, Jawaharmal slipped away from the battle field, leaving a Gujar of his features in his guise seated on an elephant.

But this reserve guard too was cut by the Jaipur army, who in addition to these 350 cannons took possession of every thing that belonged to the enemy, including the Chatra and treasury etc. But Bhanwar Raj Singhji, the grandson of Dalel Singhji also lost his life this time, when victory was achieved by the Jaipur army.

Thus all the three generations of Raoji, of Dhula viz. Daler Singhji, his son Lachman Singhji, and his grandson Raj Singhji lost their lives on this day; this is an unparalleled sacrifice in the History of any place.

Although Jaipur and Bharatpur suffered immense losses in this battle, yet there was enough gain for Rao Pratap Singhji Naruka. When he saw Jawaharmal running away from the battle-field he with his 500 followers hotly pursued him and snatching from Bharatpur 52 fortresses and 12 from Jaipur, made himself a Raja owning 64 fortresses and 2500 villages although a few hours before he was a petty jagirdar of only 2 and a half villages. Similarly the Panch Pana Sadani sardars also escaped from this battle and getting an opportunity took possession of Khetri and Babai, which belonged to Raoji of Dhula.

Misan Surajmal has well said about this battle in Banshbhashkar at Page 3727.

तख्त छत्र अस्तोप. कोष लुटै कछवाहन ।
 भरत नेर गय भल्ल, जट्ट सरवाय सिपाहन ॥
 जित्ते कूरम नाग, जोध जट्टन गिन नाहर ।
 समरु हे नजु संग, जाय पकडेहि जवाहर ॥
 संकति भुजंग शशि अंक हय, हेमन्तक यह जंग हुव ।
 जयनेर विजय जट्टन भजन, भई विदित आवाज भुव ॥

Another poet has also said about this battle in the following beautiful lines:—

चढयो है नाग अवतार धार ज्वार नामी ।
 मणी हूँ न मावै ताके फन फन अकारे में ।
 बढी फौज विष्णु की जला बोल भरी डोलै,
 मन्त्र की न मानै ऐसे रहत नकारे में ॥

गारह गिरोही जाको माधवा नरेश मिल्यो,
 कील्यो कछवाहै जद आवत इशारे में ।
 गारह गिरोही जाको माधवा नरेश मिल्यो,
 मार बंकरिन साप मून्दयो है टेंपारे में ॥

Next Maharaja Madho Singhji soon followed up his victory by invading the Jat territory at the head of 16000 men. To meet this Rajput army, Jawahar with his bitter experiences in the past, had hired 10,000 Sikhs and tried hard to increase Rane Madec's Sepoy corps by adding Rs. 5000/ to his pay. But all was in vain.

On the 29th. February 1768, at the battle of Kama, the Jats were again defeated with the loss of 400 men, and they fled away with their Sikh allies.

In this bloody battle the Rajawats of Man-Singhot sub-clan also rendered meritorious services. In the following couplet the Bard of Rajawats rightly expressed their chivalry:—

रामा जोरा जोर, बाघ हरनाथ महा भड ।
 कनकसिंह सुरतांग, चन्द सुजांग अलंकर ॥
 व्रजडां लड तखतेस, बहुत आरांग बढायो ।
 शिव कै गलै सुमेर, सरूपै शीष चढायो ॥
 मांवडै जीत ऊमां मरद, अचल जमारो आवतां ।
 करवरां बाढ आरुण किया, श्याम धरम श्यामावतां ॥

The following Sardars of Shyam Singhot, sub-clan of Man Singhot Rajawats also took part and some of these were killed in the battle:—

Ram Singhji Thakur of Bapoin, Zorawar Singhji of Baid, Bagh Singhji of Bapoin, Harnath Singhji of Jatawati, younger brother of

Ram Singhji Kanak Singhji of Delod, Sultan Singhji of Jalalpura Chandar Singhji of Batoda, Sujan Singhji of Moran, Takhat Singhji of Dhanesra and Saroop Singhji of Mahesra.



Jat
Cavalry
Infantry
Jat Cannons.

Jat
Cavalry
Infantry
Jat Cannons.

Jat
Cavalry
Infantry
Jat Cannons.

JAIPUR ARMY.

Battle of Khatu Shyamji.

In Sambat 1836 (August 1779) in the month of Sawan Murtaza Khan Bhadech the Mughal Officer of Delhi, with 52000 forces attacked the Shekhawati District to realize the fines from the Jageerdars. He entered into the Jaipur State through Taurawati side, where he looted and pillaged the two big towns of Thoi and Shree-Madhopur. From there he wrote to Rao Raja Devi Singhji of Sikar to send atonce the Fauz-Kharach. Rao Rajajee wrote back to him that they were the vassals of the Jaipur Court and Bhadech had nothing to do with Sikar. This scared him away. Like him Najaf Khan attacked Shekhawati, who was also defeated in Taurawati, and afterwards Subedar Abdulla Khan entered the Jaipur State. He, too, like his predecessors in office could not proceed beyond Devli and met with the same fate. Now appeared on the scene Murtaza Khan, who looted Reengus to make partial amends for the preceding failures. When Murtaza Khan proceeded further the feudal quotas of Jaipur joined the Jaipur forces which were sent under the charge of Chood Singh Nathawat of Thikana Doongari and Dalel Singh Khangarot of Sewa.

With these Raj forces there was a Zamat of Nagas under their very brave Mahant Mangal Das, which all was counted about 16000, Sikar Rao Raja Devi Singhji Sujan Singhji Sadani of Jhunjhunu, Thakur Aman Singhji of Danta, Bhagat Singhji Thakur of Khur and Purbudan Singhji Thakur of Khachariawas with their quotas and other auxiliaries met with the State forces. Murtaza Khan thinking Khatu a central place, where there was enough good drinking water, had chosen it to strike first. He had under him a good park of artillery with well-disciplined Moughul troops. The battle ensued vigorously where the Rajpoots fought desperately to achieve double purpose. Firstly, their hearths and homes were to be kept safe, and, secondly, they were, like the mediaeval crusaders, to preserve at all cost the sanctity of the holy and the most famous temple of Shyamji (Shree Krishna Bhagwan) which was situated at Khatu (Sikar Vanshotpatti page 93).

The Rajpoot horses charged upon the Moughul guns most desperately, when Thakur Choor Singhji Nathawat of Doongri with his two brave sons, Suraj Malji and Dalel Singhji, gloriously lost their lives in the bloody battle with many of their retainers. In this battle Mahant Mangal Dasji with his Jamat fought like a hungry tiger and after killing Murtaza Khan with his elephant, he also was killed with 1000 brave Dadupanthies. (Digvijoy Nagahai page 4).

Thakur Purbudan Singhji, son of Fateh Singh and grand son of Bhagwat Singh Ladkhani of Khachariawas, was severely wounded in this battle, and he was safely sent to Harsoli to dress his deep wounds. In the Sikar quotas, Hanwant Singh, son of Nar Singh Das,

Misri Khan and Sarfuddin Kayam Khani and many Taknet Rajpoots, Ummed Singh of Thikana Paldi, Budh Singh Ladkhani of Singhasan, Deokaran and Suja Dhabai, Arjun and Ummed Kanoogos and many Rajpoots from Beri, Nathawats of Dhiani, Narookas of Mel clan, and many Ranas, Darogas, Purohits and Barwas and others were killed in the battle. Among the followers of Shyam Singh, Hukam Singh Ladkhani, Durjan Singh Raoji Ka Shekhawat and Mahadan Charan of Chokha-Ka-Bas also added to the number of the slain. Salehdi Singh Thakur of Doojod also fought bravely and lost his life at Khatu that day, so also Thakur Bhagat Singh of Khor.

In the Mughal forces of Murtaza Khan 2200 Mughal sepoys were killed with Murtaza Khan, so the Kachwaha arms won this great battle on Srawan Sudi Poornima Sammat 1836. (AD.1779)

In recognition of the services rendered by the brave Rajpoots and the Nagas good remuneration was given to the successors of the deceased. Mahant Santokh Dasji succeeded Mahant Mangal Dasji, upon whom the Darbar conferred 'Jangali Bhalas, Chari, Nakkara etc'. as marks of great honour to the services of his deceased predecessor.

Battle of Lalsot.

In Sambat 1824, when Maharajah Madho Singhji of Jaipur died, chaos was prevailing not only in Jaipur and Rajputana but also throughout the whole of India. There were no stable governments and the life of the people was miserable. A number of battles were fought at Toda Rajmahal, Deopura, Bechari, Bagru, Kakkor, Bhatwara-Mangrol, Maonda-Mandholi and Kama, against Jaipur in which the Kachwahas, surpassed their ancestors in chivalry. Their feats of arms, were, achieved at a heavy cost, and for sometime to come, Jaipur had no strength and resources to make a bid for supremacy. At the accession of Maharajah Madho Singhji, the terms of the existing treaty with the Marhattas were most unfavourable. Jaipur had not only to cede the fertile and valuable Parganas of Rampura, Tonk and Aligarh, but also had to part with nearly the whole of its reserves in the Treasury. The country right up from the banks of the Brahmaputra to the Caverry was being overrun and pillaged by Marhatta hordes.

The Maharajahs of Jaipur Jodhpur, Udaipur, Bikaner and Haroti stemmed the tide for a time only; but the devastating flood broke its bonds and threatened to envelope their very homes. Jaipur had not yet recovered from the strain of the bloody battle fought at Maonda-Mandholi against the Jats.

Then again, the surviving sons and brothers of a dead Monarch had to wash the steps with their fuming blood before a new King ascended the throne of Delhi; and this bloody drama was reenacted at each succession in the principal states of the Rajputs as well. The bonds of filial and paternal affection idealised by Shantanoo and Bhishma or Rama and Bharat were too old to bear the strain of those troublous times, and even Mewar the seat of idolized Rama-Rajaya, could not escape the contagion of un-Indian notions of a foreign power. The whole progeny of the illustrious Maharana Rajsinghji and Rajadhiraj Umed Singhji of Shahpura were done to death by poison or poniard, while everywhere else in Rajasthan fratricidal diplomacy learnt from Delhi was practised true to letter and spirit.

In Jaipur Bijey Singhji, the younger brother of Maharaja Sawai Jaisinghji entered into an intrigue with the Moghul Court to usurp the Gaddi of Jaipur and lost his life in the attempt. Maharaja Ishwari Singhji and Madhosinghji, the two Jaipur brothers, fought with each other for supremacy and while the one marched on to the canopy of pomp and power, the other preferred death to dishonour and committed suicide. The history of Jodhpur is chequered with patterns of the Moghul type, so freely imitated by the sister States in Rajputana.

Maharaja Madho Singhji's death on Chait Badi 2 Sammat 1824

occurred at a time when India was, really speaking, no man's land. He left two minor sons, Prithvi Singhji, not above ten and Pratap Singhji, still younger. In these circumstances, it was natural that the influence of the ladies of the Royal House and their Ministers should guide the destinies of the State. Clever ministers always come to their own during minority and under a weak Central Govt. Two important personalities rose to power in Jaipur. Rajas Khushali Ram Bohra and Daulat Ram Haldia; but they were like two swords put in a single sheath. The irrepressible Bohra Raja had to pass the best part of his life as a prisoner in the fort of Jaigarh; but he was like a modern braintrust that had to be consulted, when Daulat Ram Haldia failed to tackle a dangerous problem successfully.

The Bohra Raja would then be brought out of his ignominious cell; honours would pour upon him as if from Heavens, and as a full-fledged minister, he would be deputed on important missions. The Shikaris keep a tamed Cheetah (Leopard) blind-folded, to run on errand at his master's will. The poor beast will open his eyes merely to see his kill, run after it, kill it and bring it back to be laid at his master's feet, in an unvengeful state of mind. As soon as the task is completed, the Cheetah is put back in lair to enjoy the blind darkness of his captivity. Such was the career of the poor Bohra Raja, and it is unthinkable how a man with so much intelligence resourcefulness could serve his master with such selfless and devotion. His attitude perhaps explains the old and high unselfish fidelity of ancient India.

Maharaja Prithvi Singhji died in his later teen
younger brother Pratapsinghji ascended the Gad

Prithvi singhji's widow the Maji Sahiba, gave birth to a posthumous son, and there arose a Civil war in Jaipur. The Narookas, Khangarotes and Shekhawats had been ever loyal to Maharaja Sawai Jai Singhji and Ishwari Singhji. Harnath Singh Narooka of Choru Rao Raja Sardar Singh of Uniara, Rao Raja Shiv Singh of Sikar, Deep Singh of Kasli and Zorawar Singh of Kalakh had served with distinction Maharaja Sawai Jai Singhji and Ishwari Singhji during the fratricidal wars. These Sardars fell into disfavour during the time of Maharaja Madho Singhji and now took the side of the posthumous son of Maharaja Prithvi Singhji.

The Bohra Raja also went over to his side; and fanned the flame of a Civil War that had been smouldering since the suicide of Maharaja Ishwari Singhji. He originally belonged to Rajgarh, was therefore successful in dragging his friend, Rao Raja Pratap Singhji of Mancheri (Alwar) into the affair; and Jaipur was now shaken with an upheaval of the first order. Narooka family of Mancheri of the Lalawat subclan, though ever loyal to Maharaja Sawai Jai Singhji and Ishwari Singhji, was naturally averse to Maharaja Madho Singhji. The Bohra Raja was a shrewd politician; the Memories of Maharaja Madho Singhji's claims were still fresh in the minds of the people; the cause of the posthumous son, they considered, the cause of the rightful claimant; if the people had failed to support the right cause, then they should not fail to support it now; they should muster strong under the banner of the posthumous Raja which was considered the rightful banner of Jaipur.

He prevailed upon Madhoji Sindhia to take up the cause of his young prince, by awakening old jealousies in the heart of an implacable foe.

Scindhia and Holkar had always considered Rajputana as an easy prey to their marauding raids, but they had received some setbacks against Jaipur and Jodhpur. Madhoji's own elder brother Jiya Apa, was killed in the siege of Nagor and his blood was still unavenged. Dattaji and Jankoji Scindhia had been killed against Najib Khan and Abdali in a single year. As soon as Madhoji had regained his strength after the Marhatta defeat at Panipat he was on the look-out for an opportunity of launching an attack against Jaipur and Jodhpur. This was easily obtained, when Raja Khushaliram Bohra approached Scindhia and informed him of the situation and revealed the inner positions in both Jaipur and Jodhpur States. Madhoji Scindhia espoused the cause of the posthumous Raja and marched upon Jaipur from the Lalsot side. It was Maharaja Bijey Singhji of Jodhpur who had killed Madhoji's elder brother, Appaji, and naturally Jodhpur and Jaipur joined forces against him.

The bloody battles of Lalsot, Patan and Merta, which are described in this link are the bouts in which the Marhatta measured his strength with the Rajput in a continuous struggle and tasted the bitter fruits of the Rajput Sirohi (Sword). They form a series of dreadful portraits drawn on the common background of internal jealousies and impeccable hatred.

The Bohra Raja's fruitful brain devised a strategic move of Gawalior forces to Sambhar and Muazzamabad to drive a wedge between the Jaipur and Jodhpur army. He could himself effect the coup and so a portion of the Scindhia army was placed under his direct command.

Raja Khushali Ram wielded a personal influence in Godawati.

(Marwar), Kishengarh, Shekhawati, Rajawati and the adjoining districts; he could unfurl the banner of the posthumous Raja and rally an army of recruits; he could at least keep back hesitants from joining either side; Maji Saheba Jodhiji the mother of Man Singhji was the daughter of the Maharaja of Kishengarh; every Rathor, therefore, would either join on their side or keep back from the struggle for fear of his own hearth and honour.

These calculations had been made with care, and the shrewd Bohra had pinned his faith on a diversion of Jaipur forces, inevitably weakening their strength on the Dausa-Lalsot front against the Scindhia.

But he was unaware of the psychology of the Rajput mind; he placed too much reliance on party politics and internal bickerings; he did not know that in the face of a common foe, the Rajputs drown their differences and fight as one man.

His plan succeeded for a time; the forts from Marwa and Harsoli to Bichoon fell before his renegade army. At Boraj the tidings reached him that the Scindhia forces had met with a combined resistance near Lalsot. He swerved in haste and fell back to join the main army. Perhaps the Poona Residency papers give a colourful account of this battle, and I think it is best to give a treat to my readers by quoting at length from this authentic source.

"The time to do so was rendered more opportune when Rao Pratap Singhji of Mancheri, a feudatory of the State also joined Scindhia to keep up intact and secure some portion of the Parganas of Jaipur and Bharatpur he had taken in his possession on the defeat of Jawahar Mall at the battle of Maonda-Mandholi and despite all the

efforts of the parental State to recover them, had no mood to part with them. For this he thought it prudent and statesmanlike to seek the help of Scindhia, though by doing so he was betraying and playing false to the cause of Rajput honour and prestige". (*Letter from James Anderson to John Macpherson, G. G., dated Dig. 15th February 1786 Poona Residency Papers Vol. I. page 44.*)

"Besides, Madhoji Scindhia under the sanction of the Emperor, professed claims for tribute and sent Ryajee Patel and Nawab Quli Khan to recover it, on the same day his Pesh Khima or 'Front set of tents' was despatched a few miles on the road towards Dig, to which place it was probable he was ere long to proceed with a view of intimating the Raja of Jainagar, who had of late appeared to manifest a resolution of resisting the encroachments of the Marhatta chief. This change in the disposition and councils of the Raja is to be attributed to the suggestions of Daulat Ram, who, about a month ago, was reinstated in his office and restored to his influence at this court, which he had been obliged to quit by the intrigues of a party (of Khushhali Ram Bohra) in the interest of Scindhia." (*W. Kirk Patrick to Earl Cornwallis, G. G. Poona Residency, Vol I. page 135.*)

The Maharajahs of Jaipur and Jodhpur refused to pay it and attacked the troops of Raiji Patel and routed them (*Vide History of the Marhattas by Grant Duff. Vol. III. p. 21*).

"Scindhia was to move today a few miles towards Dig, which is in the direction of Jaynagar. His late accounts from that quarter, stating that the Raja was making great preparations for action and that troops were constantly joining him from Jodhpur having given

him no little uneasiness. The season being so far advanced, however, it does not appear likely to me that he will engage seriously in this expedition just now. The utmost he will probably do, till next year, will be the making of a few marches and the reinforcing of Raijee Patel, his present commander on that service". (*Letter from W. Kirk Patrick to Earl Cornwallis, G. G. Poona Residency Correspondence Vol. I. p. 136*).

"In a former address I intimated it to be my opinion that nothing but Raiji Patel's being very hard pressed by the Rajputs, would induce Scindhia to undertake this season the personal direction of his affairs in the Jaynagar quarter. It would now seem that Raijee has been reduced to very great straits by the confederates and common rumour make his station very alarming indeed'. (*Letter from W. Kirk Patrick to Earl Cornwallis G. G. Poona Residency Correspondence Vol. I. P. 148*).

The Maharajas of Jaipur and Jodhpur, thereupon, decided to do what they could to save their hearth and home. Every Rajput of Dhundhar and Marwar, who could buckle a sword or ride a horse, hurried to respond to the call of Duty with the grim determinations never to show his back alive against the Deccan forces. The Rathores of Ajmere—Merwara also joined this force to secure their independence from the hateful yoke of the Marhattas.

"Scindhia is at the time fearful of the combination of the Rajput powers (the Jaipur, Macheri and Jodhpur Rajas) who appear now to have formed a united system for their common defence against the Marhatta encroachments". (*Letter from G. Forster*

to Earl Cornwallis, G. G. Poona Residency Correspondence Vol I. P. 163).

“As the big Marhatta army of Madboji Scindhia entered into Jaipur territory, its first object was to cross the fords and the uneven and undulated portions at the foot-steps of the hills of Tonga and Lalsot as early as possible before the rainy season had set in. In other respects, his affairs wore a very uncompromising aspect. One of his battalions received a defeat near Ranthambhor in the Jaipur country, and its guns taken by the enemy. This matter occasioned him much less uneasiness, than the daily intelligence he received from that quarter of dangerous intrigues and confederacies that were carried on between some of the Mogul Jagirdars and the Macheri Rao, his principal auxiliary”. *Letter from James Anderson to Earl Cornwallis G. G. Poona Residency Correspondence Vol. I. P. 93).*

As soon as Scindhia passed through the mountainous regions of Lalsot, the combined armies of Jaipur and Jodhpur under the Maharajah of Jaipur sallied forth from Jaipur on Asad Sudi 9, Sambat 1843 and pitched their camp at Guwalni near Madho-Garh.

“The work of Mobilisation as carried out from there, despite the fact that Scindhia had for long while past been tampering with the Raja of Jodhpur and endeavouring him to detach him from the interest of the Jaynagar Cheif, and that the agents employed by him in the business had not only apprised him of the successful determination of their negotiation, but also conveyed to him the most positive assurance of his obtaining an easy possession of Jaynagar if he would seize the favourable occasion offered at that time by the dissensions

raging there, and a misunderstanding that had then taken place between the Raja and his confederate of Jaipur". (*Letter from W. Kirk Patrick to Earl Cornwallis G. G. Poona Residency correspondence Vol. I. P. 126-27*).

The distance between Madhogarh and Sonad is not more than five miles. But Mobilisation took exactly one month; the tents were pitched on Asad Sudi 9 and the army began operations on Sawan Sudi 10; from this it can therefore be safely inferred that negotiations for amicable settlement were going on all the while and retarded the progress of the army.

"In a separate letter of the same date I informed your lordship that the negotiation for an accommodation between Scindhia and the Raja of Jayanagar had been broken off in a manner that seemed to threaten an immediate commencement of hostilities. This appearance was afterwards considerably strengthened by the departure of Jaynagar desputees from camp without taking leave and by the army advancing on the 8th to its present station. Within these two days, however, the negotiations have been renewed, and, what is worthy of observation, not on the part of the Rajputs, but on that of Scindhia. The truth is that this chief has for sometime past most anxiously wished to bring about an accommodation tolerably to the table; although with a view to some appearances he has affected much inflexibility, and has pretended to yield with great difficulty to the instances of Rana Khan Bhai and Raijee Patel, who warmly recommend pacific measures." (*Letter from W. Kirk Patrick to Earl Cornwallis G. G. Poona Residency Correspondence Vol. I. P. 167*).

At Guwalni close proximity to Diggo, the Menas entrapped an elephant, belonging to the army of Scindhia and presented it to the Maharajah, for which act of faithful service they were given a reward of Rs. 500/ in cash and a robe of honour. It was taken as auspicious for the Rajputs and as a bad omen for Scindhia. This event also betrays a lack of supervision in Scindhia's army, that may have been partly due to the rugged physical features of the battle-field.

‘From the movement of troops in the Jaipur army it was conveyed to Scindhia that the Rajputs sought to bring on a general engagement immediately. Had this been really the intention of the Rajputs, it appears very probable from the accounts transmitted to me of this affair, that Scindhia would have been completely routed.’

“Luckily for him, however, daylight soon discovered that the enemy had formed no such design. All this confusion among his troops having been occasioned by a party of Rajputs and Rohillas not exceeding 2, 000 men who being apprised of the movement of the enemy were induced to attack it with no other view than that of booty.” (*Extract from W. Kirk Patrick's letter to Earl Cornwallis G. G. Poona Residency Correspondence Vol. I. PP. 182: 184.*)

Though Scindhia, after being decorated with the title of ‘Vakil Mutlak’ or Absolute Minister to the King had come over to the battle-field with a big army, it was not a child's play to measure swords with the formidable array, of Rajputs. “The presents posture of his affairs in the Jaynagar quarter not appealing to be quite satisfactory to him, it is not impossible but he may determine on proceeding

thither in person this season .. (*Latter from W. Kirk Patrick to Earl Cornwallis, G. G. Poona Residency Correspondence Vol. I. p. 146*).

Though his army had been trained by a French General named Deboigne; the artillery and infantry of which were specially well up in drill and discipline, he was quite diffident of success and was afraid to measure swords with the Rarjputs. "He has for some while past most heartily repented of his indiscretion in having so rashly engaged in his present enterprise, and his alarm at the force collected by the enemy and at the spirit which seems to actuate them, is so great as to have prompted him to relinquish his designs against Jaynagar immediately. He is accordingly disposed to retreat even without obtaining a single rupee from the Raja, yet it is not altogether clear that the latter will be content to let him off so cheaply, since he (or rather the Chief Commander of his forces, Daulatram) has manifested a desire of trying his strength with the Marhatta army. (On account of his adversary Bohra Raja siding the other camp). It must be acknowledged that the conduct of Scindhia has lately been abundantly calculated to inspire the enemy with the boldest designs. It having for a long while past been very evident that fear of them had succeeded in his mind to the contempt that he had before affected to hold them in." (*Extract from W. Kirk Patrick's letter to C. M. Malet. Poona Residency Vol. I. p. 186*).

"He could not summon courage to strike the first blow. Though he had a big army with him under the command of Ambaji and he had Rana Khan, he kept awaiting the arrival of army under Apa Khande Rao and Deboigne, who had already started from Bundelkhand

in the beginning of Sambat 1887 and which could join his army at the appropriate time" (*Vide History of the Marhattas' by Grant Duff p. 221*).

"Scindhia himself is sensible of the precarious state of his authority, nor has his pride or vanity been altogether able to blind him to some gross errors which he has committed. But to recover what he has lost by these seems to be an effort beyond his capacity and it is more likely that the instances of his misconduct will multiply than that he should discover a remedy for the bad effects of any one of his former mistakes. He is at length convinced that he has grasped at too many objects together, and he has for sometime past secretly acknowledged his indiscretion in having undertaken the strength of the Rajput Confederacy and overvaluing his own address as well as the fame and dread of his power. There appears but little likelihood, however, of his being able to extricate himself with any credit out of his present embarrassments; his conscientiousness of them seeming rather to depress and perplex his mind, than to stimulate it to any vigorous or judicious assertion" (*Extract from W. Kirk Patrick's letter to Earl Cornwallis G. G. Poona Residency Correspondence Vol. I. p. 180*).

Maharajah Partap Singhji arranged a conference of his Rathor and Kachhwaha Sardars on Asad Budi 9 at Guwalni to think out a plan for the coming battle. (*Vide 'The European Military Adventures by H. Crompton P. 34*). The Sardars were assigned their respective seats. The discussions and counsels continued upto 1 p.m., after which the Maharajah and his Sardars dispersed for their respective camps.

On Sawan Sudi 10. Tuesday, when the army of Scindhia crossed the river and encamped at Bidarkha, the Maharajah also, who had reached Tonga, after starting from Guwalni encamped near the baniyan trees at Sonad; (Sanad ka Bar) which was very close to Tonga. The spot where Scindhia had arranged his army, being intersperced by fords, Nullahs and streams, was a suitable site for arranging his army at an advantageous position and partially safe from the cavalry charges of the Rajputs. The Maharajah was on elephant-back with Rajah Daulat Rao Haldia, who was both prime-minister and commander-in-chief in Khawasi behind him. He occupied the Howdah of the elephant for $1\frac{1}{2}$ hrs. and returned to his camp two hours after the sunset.

During the night preceeding the battle, there was considerable bustle among the Rathores of Marwar and Ajmere-Merwara, as to who should strike first. The Rathores of Marwar hilarously cut an insulting joke upon the Rathores of Ajmere-Merwara, calling the latter as 'Arkia' (2nd. quality Rathores). The latter retorted by saying that the 'Arkia' and 'Sarkia' would have a blood-test in the heat of the enemy's fire, next morning.

Preparations were carried on till Saturday Sawan Sudi 13. The two armies were arrayed in battle at two hours after sunrise on Sawan Sudi 13.

Just there the Imperial Commander, Md. Hamdani Beg, with his son Nazaf Ali Khan, and nephew, Ismail Beg, deserted the Scindhia's army and came over to the side of the Maharajah.

"Scindhia, I understand, has ordered Mohammad Beg Hamdani to join him, but as the commander is posted between the Jaynagar and Jodhpur armies, it is imagined he will not find this an easy matter. As he has no reason to be attached to Scindhia and as it is not altogether improbable that he is in correspondence with the Rajputs, he may not indeed be very desirous of extricating himself out of this situation.,, (*W. Kirk Patrick's letter to Earl Cornwallis G. G. P. 188, 8th May, 1787*)

"My last letter to you described the affairs of Scindhia as wearing a bad appearance. The aspect which they have since assumed is, however, infinitely more unfavourable. A spirit of defection has seized the Mohammedans part of his army; and so rapidly has it already spread itself that it threatens to be very fatal, before it ceases, to the Marhatta commander. It first appeared in the desertion of small parties; but as no Sardar accompanied these, the matter was but little regarded. On the 6th May, however, two Moghul Chiefs (Zulfiqar Ali Khan and Mansur Khan) went over to the Rajput army with their adherents. They were not followed by any officer of note till the 25th. May, when Mohammad Beg Hamdani, to the great consternation of Scindhia joined the Raja of Jaynagar." (*Extract from letter dated 1st. June, 1787-W. Kirk Patrick to C. W. Malet. P. R. C. Col. I. P. 189*)

"The Maharajah arranged the Rathores under the Thakur of Riyan in battle array on the right flank; the Jaipur army was on the left flank and the Moghul Officers were in the centre." (*Tods' Rajasthan' Vol.I. P. 800 and 'European Military Adventures' by H. Crompton p. 34*).

The Raja of Jaynagar, who is encamped at the distance of about 14 kos from Scindhia, appears determined since the arrival of the Hamdani, not to stop short of driving the Marhatta completely out of Hindustan. (*Poona Residency Correspondence Vol I. page 189*).

To effect this a convention between the trio was signed as under:-

"I understand from a quarter of tolerable good authority that the Raja of Jaynagar, the Raja of Jodhpur and Mohammad Beg Khan Hamdani, have lately concluded a treaty of partition founded on the event of Scindhia's expulsion from Hindustan. The leading articles of this Convention are said to be as follows:-

1. The Raja of Jaynagar is to be put in possession of all the territories that belonged to his family during the time of Madho Singh.

2. He is to divide equally with Bijey Singh (the Raja of Jodhpur) the dominions of Rao Raja (Pratap Singhji Alwar).

3. Mohammad Beg is to enjoy whatever may remain of the country possessed by the late Nazaf Khan, after restoring to the Raja of Jaynagar such parts of it as originally appertained to his family.

4. Of whatever other districts the confederates may subdue, the Hamdani is to keep one moiety and the two Rajas are to divide equally the remaining one."(*Poona Residency Correspondence Vol. I page 202*).

Maharajah Pratap Singhji went to battle first in a palanquin

and then on elephant back. Rajah Daulat Rao Haldia, in Khawasi, was waving the Chawars. In this way the army reached the Pond of Sonad. At that time they launched a terrific attack on the enemy.

The battle began. The Rathor horsemen in two bodies headed by their chieftains, advanced with a thunderous war-cry of "Ranbanka Rathor," and the Kachwahas called out 'Jai Jai Bhawani'. The attack was impetuous; it carried away everything before it by storm. The Marhatta artillery played upon the vanguard and roasted the advancing Rathor column to death, the cavalry, however, charged undaunted and gave no time to the gunners to reload and fire. The chains by which the cannons were tied up, were hacked to pieces by swords. Against such an onslaught, the Marhattas, who had no reputation for a pitched battle and were past-masters only in the guerrilla warfare, could hardly be expected to stand. (*Vide Tod's 'Rajasthan' Vol. II P. 146*).

"Scindhia has lately conducted his expedition against Jaipur (Jaynagar), so unskilfully and with such timidity that his character as a soldier has suffered a great degradation throughout this part of India. When the actions, my Lord, of this Chief are dispassionately considered, it will be seen that from the battle of Panipat fought in 1761 between the Marhattas and the Mohammadans for the Empire of Hindustan, and in which Scindhia was wounded to the period of the late Revolution which gave him a controlling power over the King's person, he has displayed a fund of civil as well as military and a dexterity of conduct that has extracted benefits from every event that has befallen him." (*Panna Residency Correspondance Vol. I. Page 196*)

Here is a quotation from Herbert Compton's 'European Military Adventurers of Hindustan;' (Page 35 and 36) describing how chivalrously they fought against the Marhatta battalions, led by Deboigne.

"Observing this, the chief of Riah, one of the Rajah of Jodhpur's generals, was encouraged to advance, and collecting his ten thousand Rathore Cavalry, led them against Scindhia's left wing, where only Deboigne with his little body of infantry stood to oppose.'

"The Rathores of Jodhpur were the very flower of Rajput bravery, and celebrated through out Hindustan for their splendid courage and their handsome mien. They were a warrior clan, whose past achievements had marked them out as the first and finest of all the fighting races of the East, and won for them the proud distinction of being without fear."

"As they came within sight of Deboigne's two battalions, drawn up ready to receive them, they converged upon the little band, rending the air with fierce exulting shouts of anticipated victory. Their flags flaunted in the breeze, the sunshine glistened on their plumed helmets and chain armour, and their swords and spears flashed aloft, as they thundered over the sun-baked plain. Never yet in the history of battle, had footmen dared to oppose the might of Marwar, mounted for the fray, and when the chief of Riah saw the compact formation steady as the stones around, awaiting his onslaught, he determined to punish this insolence of courage."

In this bloody battle almost all the Rathores and Kachwaha Sardars participated.

Most of the Shekhawat Sardars took part in the encounter. Thakur Surajmalji of Bissau the founder of Surajgarh and Thakur Jai Singhji of Tain were killed fighting desperately to the last. (Shekhawati Prakash, written by Ramchandra Bhagwati Datta Shastri Chap. 11, page 6). The Jaipur troops were led to victory under the heroic Command of Thakur Pahar Singhji of Dudu assisted by his Risaldar, the brave Rathor Thakur of Nanani, near Dudu.

The following couplet describes the ferociousness of the battle:—

उपल्या तुरंगे बागां उपाड, परलाग जांण उडिया पहाड ।

The army under the Moghul Generals was equally successful in its attack on the enemy, when the Rathors were bearing the brunt of the attack and the cumulative effect of this attack from the various sections was a complete rout of the Marhatta forces. The Rajputs proved their mettle, and it has been more than once established that there is hardly any race that can face cannon balls and grape shots as unflinchingly as the Rajputs do. It was absolutely a cavalry charge. Rathors of Ajmer Merwara and Jodhpur fought vigorously and proved that the Jocular classification of 'Arkia' and 'Sarkia' did not apply to a Rathor with bared breast on the battle-field. It was a time when the Rathor and Kachwaha blood mixed and flowed in one Stream as if in matrimony. If the whole of Rajpootana had fought with such unity, I am sanguine the history of India would have been written in another way. It is no exaggeration to say that the Rathors that day surpassed the glory of Fatehabad, Bayana or Tharmopely.

The Marhattas led by European adventurers were regarded, in those days, as a force to be reckoned with. It was not an easy task to oppose them.

Jaipur and Jodhpur forces without the training and discipline of European adventurers, opposed the Marhattas, when they were in full powers and were commanded by distinguished generals of repute and renown viz. De Boigne and Peron.

It is interesting here to note that when these two generals left the command, the morale of the Marhatta army deteriorated; their former comrades, Furgosson, Carnegie, (Scotchman), Lucan and Henessay (Irishmen), Major Robert Skinner and Stuart—all Englishmen, were dismissed from service. Brigadier General Bourguien, Gessin, Guerinneir, Del Peron, and Jean Birre surrendered in Delhi to General Lake, and even when open disaffection was going on in Scindhia's forces, Marhattas fought very chivalrously and gallantly against the English generals, Lord Lake and Welsely at Laswari and Assye respectively, nearly at the same time against divided Scindhia armies, one in the Northern India and the other in the Deccan which throws enough light upon their formation.

General Lake in his letter to Lord Welsely says:—

The enemy's battalions are uncommonly well appointed, have a most numerous artillery, as well served as they possibly can be, the gunners standing to their guns until killed by the bayonet. All the sepoys of the enemy behaved exceedingly well, and if they had been commanded by French Officer, the affair would, I fear, have been

extremely doubtful. I never was in so severe a business in my life and pray God I never may be in such a situation again. Their army is better appointed than ours. No expense is spared whatever, and they have three times the number of men to a gun we have. Their bullocks of which they have many more than we have, are of a very superior sort. All their men's knapsacks and luggage are carried upon camels by which means they can march double the distance. These fellows fought like devils or rather heroes, and had we not made a disposition for attack in a style that we should have done against the most formidable army, we could have been opposed to, I verily believe from the position they had taken we might have failed.

European Military Adventurers of Hindustan By Herbert Compton page 321).

Abstracts of General Lakes' letter to Lord Welseley and General Welseley's private letter to Col. Collins in an eloquent language throw sufficient light upon the gravity of the situation and on the heroism of these undaunted and once unvanquished forces of Marhatta confederacy, officered by European Generals.

Commenting on these two battles, thus writes the eloquent Historian in 1807, 'At Assaye and Laswaree the Infantry of the enemy stood till the English Bayonets came to their breasts; the Artillery men served their guns without receding an inch, till they fell under the wheels of their own cannons; the cavalry charged to the very muzzles of the English firelocks. There is not in the records of human courage a more desperate engagement than that which was fought between the British army commanded by Sir Arthur

Welesley and the Marhattas aided by the French Regular Battalions on the plains of Assaye. Had the liberties of Europe been contested with equal bravery, the continent would not at this day be laid prostrate at the heels of France'.

Like the Britions the Rajputs fought very desperately and chivalrously against the well-trained and well-equipped superior forces of the Marhattas and specially so when the whole Marhatta confederacy was co-ordinating harmoniously as one compact whole under the command of distinguished generals like Deboigne Parron, John Baptist and George Thomas at Lalsot, Patan, Merta, Malpura, Kala-Kankara and Fatehpur during the reigns of the two contemporaries Maharajas Pratap Singhji and Bijey Singhji of Jaipur and Jodhpur respectively. In most of these battles the Marhattas were defeated and the victories they gained in some battles were at the expense of their prestige and power.

There can be no gain saying the fact that the feats of chivalry and heroism played by the Rajputs in these battles were simply marvellous and added an undisputed lustre and glory to their arms which can fairly bear comparison in point of bravery and generalship with that exhibited by the acknowledged Rajput generals of matchless valour, renown and strategy—Viz Maharaja Man Singhji, Mirza Raja Jai Singhji, Maharaja Jaswant Singhji, Maharajas Sawai Jai Singhji, Abhai Singhji and Bhakatsinghji respectively.

It is no exaggeration to say that Rajput honour was not more critically at stake and at the same time more heroically preserved than when the Rathor and Kachawaha horsemen, to maintain their

exalted and illustrious traditions, drew their swords in the cause of the honour of their motherland against the Marhatta hordes who, though of the same religion and country, were quite unscrupulous and disrespectful in their manners. The Rajputs of all clans made a common cause against their common enemy, and they showed in unmistakable terms in what indissoluble silken ties they were bound together when their honour was at stake. By their chivalrous deeds and acknowledged bravery they make an uneffaceable impression on the minds of the Marhattas, who never dared to oppose their cavalry charge and thus carved a niche in the heart of the European adventurers for valour and heroism, and elicited unstinted praise and admiration from European writers.

Without the least fear of contradiction it can be asserted that had the Marhattas been not commanded by the European generals and their trained officers, the result of the battles of Lalsot, Patan, Merta, Malpura, Kala Kankara and Fatehpur would have been more disastrous and decisive than those of the battles of Toda, Raj Mahal, Bagroo, Ranthambor, Kakkor and Bhatwara etc, where the Marhattas were almost routed.

After the defeat, the Marhatta generals fled to Bharatpur, and Alwar States, seeking shelter in the fort of Dig.

The Rajputs were not satisfied by this success. They pressed on and renewed their attacks on Scindhia.

The Rajah Amar Singhji Rathor of Kerkedi in Kishangarh, Nawab Hamdani's son Nazaf Ali, his nephew Ismail Hamdani and

Mahachand Khinduka were sent with 20,000 soldiers in pursuit of Scindhia.

In fact, the battle was so disastrous in its effect upon the Marhattas that had the Rajputs pursued Scindhia with the same vigour, zeal and combination they could have driven and confined the Marhattas off to the south side of the Narabada. (*History of the Marhattas by G. Duff Vol. III, page 23*).

After the battle, Maharajah Pratap Singhji appreciated very much the cooperation of the Jodhpur Darbar and the Rathores, who so heroically bartered their lives. The Jaipur Darbar and his subjects took upon themselves the duty of nursing the wounded and performing the obsequies of the dead.

This period of Rajput history is marked by a rise of pretenders in important states. Mansinghji in Jaipur, Ratansinghji in Udaipur and Dhonkal Singhji in Jodhpur advanced claims that brought ruin and disaster for Rajputana and paved the roads to marauders. Nobody can say even now whether these pretenders were legitimate claimants or were merely puppets in the hands of ambitious ministers of the times, set up to centralise the activities of the loyal supporters of the State. A helpless minor commands greater sympathy; and the more adverse his circumstances the more powerful is the rush of enthusiasm for his party. Maharaja Ajit Singhji of Jodhpur was an infant when he had to face Aurangzeb, his deadly enemy; Maharana Udai Singhji was a minor when his nurse Panna exchanged his life with that of her own son on the poniard of Banbir. Their followers showed steadfast courage and carried the day.

However, the supporters of the three pretenders were not equal to this self-imposed task. Mansinghji was the creation of the Bohra Raja, Ratansinghji, that of the Choondawats of Mewar, while Thakur Sawai Singh of Pokaran had set up Dhonkal Singhji in Jodhpur as an effigy round which the spirit of disaffection moved in ghostly measures.

A pall of oblivion lies on the story of their genuineness and we should also consign the memory of Mansinghji to those dark pages of history in which he is said to have lived at the court of the Scindhia in sub-service as a scion of the Jaipur Royal family. Bohra Raja with the galaxy of Sardars who joined the other camp after this unsuccessful coup returned to the side of Maharaja Pratapsinghji and as in the past, their offences were forgiven and their estates were returned.

We cannot blame the Rajput Sardars for their fidelity to the Gaddi or otherwise. Politics is a game of chance and none is to be accused of an error of judgment in taking over sides on the ruin of his own cause.

Since Rao Raja Pratapsinghji of Alwar helped the pretender the famous forts of Rajgarh, Pachewar, Kalakh, and Fatehpur were besieged. That Rajput valour, which could have been used in stemming the tide of Marhatta inroads frittered away in civil turmoil, by the successful Raja Daulat Rao Haldia and it was as it should have been; the lessons learnt at the Moghul Court for centuries could not go unheeded. Aping foreign manners could have no other

results; lack of reverence for one's own ideals were bound to court disaster and destruction at home and abroad.

Here I wish to add a story referred to by Col. Tod and relied upon by many historians about the bitterness of feelings, existing between the Rathors and the Kachwahas as illustrated by an unlucky stanza composed by a juvenile charan (bard), after the battle of Lalsot, The stanza runs thus:-

ऊपर करवा बीजिया, घूमर सज घोड़ांह ।
ऊधलनी आमेर नै, राखी राठोड़ांह ॥

"It says the Rathors guarded the Petticoats of Amber"

It is said that in the next encounter at Patan, the Kachwahas retaliated for this insult and did not help the Rathors, who bore the brunt of the attack single handed. The following couplet is quoted as a repartee composed on behalf of the Kachwahas:-

घोड़ा जोड़ा पावनी, मुँझां खाग मरोड़ ।
पांच रतन पधरायगा, पाटण में राठोड़ ॥

"horse, shoes, turban, mustachio, and sword of Marwar these five things were surrendered at Patan by the Rathors."

The author vehemently says no? One who studies carefully the accounts of the battles of Lalsot, Patan and Merta will realize that the Rajpoots fought bravely and chivalrously on all the three occasions. Foreign historians and European adventurers admire their selfless devotion and valour in high terms. It was not foul play that debarred them from achieving success. Rathor and Kachwaha horses rushed

through a shower of grapeshots of the Marhatta army fearlessly. Though victorious, they had to pay dearly for it. The flower of their army was annihilated. At Patan the Rathors and Kachwahas were not the only combatants. There were many Mohammedan Generals of Delhi, who far far outnumbered the Rathors and the Kachhwahas. The military tactics of General M. De Boigne saved the day. The insult of Lalsot raukled in the heart of the Marhattas and their Generals. They had made full preparation for the ensuing battles and had left no stone unturned in bringing about the annihilation of the Rajpoots. Their superior discipline and determination bore fruit on the field of Patan and Merta. At Patan the worst sufferer was Jaipur, as in their territory the battle was fought. All the combatants had bitter enmity with the Marhattas. It was quite suicidal to keep one aloof under such a fight. There were none at Merta to deceive the Rathors, their sacrifice and chivalry was talked all over the world, but the sacrifices were made in vain, the Rathor arms had to be lowered. Though Rajput charges inflicted heavy punishment on the foes, no debasing intrigue sapped the foundations of valour, but superior discipline turned the scales in favour of the Marhattas.

It is a pity that habitual jokes between friends and foes in the Rajput sub-clans should have been taken to be charged with a potency, capable of alienating national sympathies and innuate loyalties.

Rathors were more hardpressed than the Kachwahas at that criticle time. Rao-Bahadur Daulat Rao Haldia the Jaipur Minister was a fast friend of Jodhpur. To fight against Marhattas was their common cause and both the parties admirably performed their duty.

Help of Jodhpur at Lalsot was not a new thing, Jaipur sincerely helped the Rathors at Didwana when they were hard pressed. Not only the Jaipur and Jodhpur royal families but from the Jageerdar down to the common Rajput and the subjects of one State were tied to the subjects of the other in the silken cord of wedlock. It was therefore impracticable to deceive or be deceived; and such a course of action would have pulled down the whole fabric of Rajput civilisation. However cannot but denounce the evil practice of cutting Jokes. We shall be lacking in correct estimation of values, if the bravery shown on the battle-field by the Rathors and the Katchwahas were to be underrated by motives of bitterness, born of Jokes, and falsely imputed to them by historians of Col. Tod's School.

The philosophy of Rajput jocularities is a bit different. It has to be understood and appreciated. Like his sword, his Jokes are blunt and sheathless, they fall and hit the point then and there and leave no trace of a veneer behind. Rajput chivalry does not exist in malice and is too transparent to allow a culling of the gall. It is a mistake to attach too much importance to Rajput Jokes and an exaggeration to give them a political potentiality.

Battle of Patan.

The battle of Patan forms a central link of the series of warfares fought by Madhoji Scindhia and his efficient, brave experienced and well-trained European generals.

In times of yore, battles were fought after old methods and with old-fashioned weapons. A horseman dressed cap-a-pie and his irresistible charge like the rapid flow of a stream were considered to be enough to ensure a victory. But all this was rendered obsolete with the introduction of European methods of discipline, and training and warfare. As a result of this Western method a tremendous commotion was caused in the firmament of Northern and Central India. The English, the French and the Portuguese kept on a mighty struggle for some time in Bombay, Carnatic and Bengal. The great Indian principalities of Mysore, Hyderabad, Poona and Murshidabad as well espoused the cause of one party or the other in their internal struggles; taking advantage of this warring condition many indefatigable and industrious European adventurers got themselves enlisted in the

armies of Indian princes to carve out enterprising careers for themselves by revolutionizing the art of fighting in the military history of India.

In the mediaeval times the Moghul and Pathan armies were considered to be very brave and well-disciplined. In the battles of Thaneshwar, Panipat and Bayana sheer feats of bravery had to admit defeat before tactics and strategy. In India it was the Rajput power alone that offered continuous, steadfast and stubborn resistance and took advantage of the improved methods of warfare by playing the role of an enemy or friend according to the exigency of the time; so much so that the petty principality of Udaipur and the vassal State of Jodhpur got the better of the Moghul Power even when it was at the height of its glory during the reign of Emperor Aurangzeb. Subsequently the Maharajas of Jaipur, Jodhpur and Udaipur rebelled against the Emperor Bahadurshah and wrested back their escheated kingdoms; for which daring exploits, they were regarded in those days as having no match for them.

It is an immutable principle of the universe that experience is gained when old systems clash with new ones. The European adventurers extended their influence even in Northern India by coming in contact with the Court at Poona. The disciplined army of Ibrahim Gardi after having been well trained according to the European method of warfare, in the first instance, put Ahmad Shah Abdali at his wits' end at the battle of Panipat. After that, the Marhattas got enough experience of its utility and began to follow those tactics and strategy against the well-drilled and efficient English armies as well in their battles in Northern India.

First and foremost of all, it was Madhoji Scindhia who in order to crush the power of the Rajputs employed his well-disciplined and drilled armies under Deboigne against the Maharaja of Jaipur at Lalsot in 1707, when the combined armies of Jaipur and Jodhpur, tired and exasperated on account of constant and recurring depredations of the Marhattas for tributes, offered a dogged and stubborn resistance. It was a pitiable spectacle, indeed, to witness the ultimate tumbling down of the edifice of the mighty Marhatta confederacy at the hands of the selfish Peshwas and their greedy, plundering and short-sighted military officers, and the generalship, leadership and human notions of Shivaji and saint Ram Das were entirely overlooked.

In this vast country extending from Cape Comorin to the Himalayas and from Peshawar to Assam there was not a solitary hamlet whether of a Hindu or a Muslim which had not the misfortune of being a victim, on occasions too numerous to mention, to the marauding and plundering raids of those Marhatta hords. Villages after villages were rendered desolate and uninhabitable. Almost all the ruling princes were squeezed into skeletons and their treasuries emptied by the never ending drain of tributes. It is worth mentioning that Maharaja Sawai Jey Singhji of Jaipur and Maharaja Abhey Singhji of Jodhpur had given ample assistance to the expansion of the Marhatta Empire, for which they had to pay the penalty owing to the narrow-minded and shortsighted policy of the new Marhatta leaders. When the two States could not satisfy their insatiable greed for wealth they had no alternative but to meet their recurring demands by resorting to arms at Lalsot.

Scindhia, having got the designation of "Vakile-Mutlak", from the Emperor began to harass the people in one way or the other.

Even the military officers of the Emperor were afraid of him. Hamdani and Ismail Beg who were with the Scindhia when they were in the Imperial army, abandoned his cause at the battle of Lalsot and joined the armies of Jaipur and Jodhpur. The Rathor forces under the command of the Thakur of Riyan and the Kachawaha forces under Thakur Pahar Singhji Khangaroat of Dudu and under Raja Daulat Rao Haldia launched a terrific attack upon the Marhatta army. The dashing charge of Rathor horsemen their bravery and self sacrifices have no parallel in the annals of Rajputana, nay, even in the History of India. Hamdani was killed whilst fighting. The Marhattas could not hold out any longer before the Rathore Kachwaha army and Ismail Beg. The Marhatta army under Deboigne too had to leave the field, when the Rathores of Marwar and Ajmer made a deadly attack on the artillery and well-disciplined foot-soldiers. The artillery of Deboigne wiped out thousands of Rathor cavaliers by its grape shots but the Rathor Cavalry did not get demoralised in any way. Instead, they got hold of the enemy's artillery by trampling over their gasping and wounded comrades. But for Deboigne, Scindhia would have been put to a critical position on that day.

He could only save his life by his flight towards the Alwar State. On a previous occasion Scindhia had to sustain a crushing defeat in the encounter with Ismile Beg and Gulam Kadir at Chaksana 8 miles away from Bharatpur and had to lose the whole province from his suzerainty.

Madhoji's old and redoubtable enemy, Ismail Beg, renounced his allegiance, and having induced the Maharajas of Jaipur and Jodhpur to assist him, appeared in arms in the Ajmer district.

Scindhia, with his accustomed preference to intrigue, tried at first to corrupt the followers of the Moghul noble, but failing in the attempt, he detached an army from his camp at Muttra, under the command of Lakwa Dadà and Deboigne to punish the rebel and crush the Rajput princes.

On 20th. June, 1790 Deboigne attacked the combined armies of Jaipur, Jodhpur and Ismail Beg, numbering 55,000 at Patan, a big Thikana in Torawati in the Jaipur State.

It was only the personal courage of the general, and the unflinching devotion of his troops, that secured victory. There exists description of the battle, written by Deboigne himself four days after it, although it is possible that, he might have represented the facts in an exaggerated form. In the number of the troops also there is sure exaggeration, which is bit natural.

**"Extract of a Letter from Major Deboigne Camp Patan,
June 24th. 1790.**

"Our various little skirmishes since the severe cannonade of 8th and 9th Ramzan-are not, I hope, unknown to you. I have often tried to harass and surprise the enemy, but their naturally the strong and almost impregnable situation, added to their very great superiority in numbers, both in troops and artillery, rendered all my exertions fruitless. At last, tired out with vexation, I determined to march from our ground in three columns, so as to face the enemy, where I formed my little army, consisting of two lines and a reserve, the Marhatta horse in the rear and on our flanks. After waiting the

best part of the day with impatient hopes to see them marching against us, as they had threatened; at last, about three o'clock, a few Marhatta horses began to skirmish with the enemy's right wing, consisting of horse, which shortly increased from five to six thousand, but they were soon beaten off. I was now encouraged to try if something better could not be done by our side, and in order to induce them to come out from their stronghold, I ordered the line to advance after a warm cannonade of about an hour from both sides. The enemy not appearing to come out, I still advanced till we came within reach of grape-shot; then, halting, we gave and received from each gun nearly forty rounds of grape, which made it a warm business, we being in the plain and they in the trenches. The evening was now far advanced, and seeing at the same time such numerous bodies of the enemy's cavalry in motion, and ready to fall on us, if they could find an opening, I thought it prudent to move on rather quicker, which we did till the firing of platoons began. But we had already lost such numbers of people, principally Clashies, that those remaining were unable to drag the guns any further. I, therefore, gave immediate orders to storm the lines, sword in hand, which was as soon executed. Upon which the enemy, not relishing at the close fighting, gave way on all sides, infantry as well as cavalry, leaving us in possession of all their guns, baggage, bazar elephants, and everything else. The day being now closed put an end to the slaughter of the enemy, which must have been very considerable if we had an hour's more daylight. However, it was a complete victory. Their cavalry, after losing about 2000 men and horses, saved themselves by flight; the infantry, who could not

run so fast, took refuge in the town of Patan, strongly fortified. But in the morning they thought proper to give themselves up, and surrendered to me all their arms, colours, etc. Nine battalions and irregular troops, making above 12000 men, are now prisoners of war; I have promised to allow them a safeguard to conduct them to the other side of the Jamuna".

"The enemy's force consisted of 12000 Rathore Cavalry, 6000 from Jeypore, 5000 Moghuls under Ismail Beg, and 2000 under Allyhar Beg Khan; of foot they had 12000 men, and 100 pieces of artillery, and with Ismail Beg 5000 Tellengas (Regular soldiery), and matchlock men, with twenty one pieces of artillery, 4000 Fakirs (religious fighting mendicants), called Attyles and Brakys, and Rajpoot Sybundeas (irregular infantry), with eight pieces of cannon and 4000 Minahs (hill men from the districts near Ajmere), who were of great service to the enemy, as the battle was given at the foot of the hills".

"My Brigade was 10,000 strong. The Marhatta Cavalry stood on our flanks as spectators; they began the skirmish, in which they had only six men killed and forty wounded. Had it not been for two battalions of mine, who changed front when the enemy's cavalry were charging ours, the Marhattas would have seen fine play".

"Our victory is astonishing! A complete victory gained by a handful of men, over such a number in such a position! It may surprise you when I say that in less than three hours' time 12,000 round and 1500 grape shot were fired by us, and by the enemy much more, as they had two guns to our one".

“During all the engagement I was on horseback encouraging my men. Thank God I have realised all the sanguine expectation of Scindhia. My officers, in general, have behaved well; to them I am a great deal indebted for the fortunes of the day”.

“We have had 129 men killed and 472 wounded. The enemy not more, perhaps not so much, as they were entrenched; but they have lost a vast number of cavalry”.

“I have taken 107 pieces of artillery, 6000 stand of arms, 252 colours, fifteen elephants (amongst them are Ismael Beg’s five elephants) 200 camels, 513 horses, and above 3000 oxen. I intend to send the whole to Scindhia as soon as it may be practicable. All their camp was burnt or destroyed; they have absolutely saved nothing but their lives”.

“The terror of our arms alone put us in possession of the town of Patan, in which the troops found a great deal of plunder, and near 2000 horses. It would have required at any other time a month to take it, its fortifications being very strong, and defended by three hills close to each other. The place was never taken before”.

It is a belief that a humiliating couplet was composed by a bard about the assistance, given by the Rathores to the Kachwahas against their common enemy, the Marhattas at Lalsot, which had been mainly instrumental in winning laurels for the Kachwaha armies.

This matter has been fully dealt with in the battle of Lalsot. It is a matter for consideration, as to what advantage was for Jaipur in making the Marhattas their common enemy win at a place within

the jurisdiction of the State itself, when its apparent consequences were more disastrous to Jaipur than to Jodhpur.

From Deboigne's letter of 24th June 1790 from Patan Camp to Scindhia, it is clear that the combined Kachwaha and Rathor army etc. was 55000 as against 10'000 well-disciplined forces under him in addition to a multitude of Marhatta horses. The Kachwaha army consisted of 6000 men; for whom it was not safe to keep aloof during the battle nor was their isolation, if it was of any importance, as it is alleged to be.

From Major Deboigne's letter it is evident that the attack put forth by the Rajputs was very forceful, and terrible, nor was there any trick therein nor any deception. To say little of Patan in these days as now, it was the training and discipline of the armies that counted not their sheer numbers. Even the opponents of the Rajputs have spoken very favourably about their valour and self-sacrificing chivalry as was exhibited by them in the battles of Lalsot, Malpura, Patan, Kalakankar, and Merta. It will be ever memorable in the history of the world. The power of Scindhia had attained the highest pinnacle of glory because of these European military officers and the well-trained mercenary troops. Those very elements which had led to the glorious ascendancy of the power of Daulat Rao Scindhia, in the words of an eminent politician of Scindhia's Court brought about the downfall of Daulat Rao. These adventurers brought the destruction of the mighty Marhatta power by impelling the subedars to fight against each other, which led to their total destruction. Those sparks of fire which were made use of by

Daulat Sao Scindhia became the nucleus for the total annihilation of the Marhatta power, culminating in a great conflagration in no time.

The battle of Patan, in the word of Deboigne, brought about the utter ruin of Rajput power and gave a shattering blow to Ismail Beg and his followers as well.

Battle of Malpura.

This battle was fought between Daulat Rao Scindhia and Maharaja Pratap Singhji of Jaipur. As had already been narrated when giving accounts of the battles of Lalsot and Patan, the Marhattas had their forces under the command of European Officers who totally changed the method of warfare on Western lines of discipline and strategy. Ample money was required to maintain the highly paid foreign, officers, whose mode of equipping the army was also very costly. These officers made the avaricious and greedy Marhatta hordes more rapacious by giving a fillip to their innate tendency to looting and plundering while they unscrupulously exploited the Delhi Emperors with scant regard for their dignity and prestige.

The powerfull principalities of Rajputana peopled by sturdy and hardy martial races, as well as those of Malwa and Bundelkhand, whose existence and utility were deemed necessary even by the Mughals and other outsiders professing different faiths, who made their allies and consolidated their Empires with

their aid, were ruthlessly plundered, desolated and squeezed by the powerful Marhattas, who were also the sons of the same soil and the same faith. As a result of this a shattering blow was given to the cause of the revival of Hindu Raj in India.

Daulat Rao Sindhia, acting under the influence of his intriguing father-in-law, Sarji Rao Ghatke, plotted to get rid of all his Marhatta military officers and clerks with the help of his European Officers without the least sense of justice and propriety. The experienced minister, Balloba Tantia, was imprisoned in the fort of Ahmednagar and poisoned to death. The influential military veteran, Lakwa Dada, was also removed from the office of Commander-in-chief.

By the elimination of his resourceful Marhatta caste-fellow Scindhia became a puppet in the hands of his European military advisers and adventurers. The remaining officers accepted the service of Holkar, which gave an impetus to the growth of internal disputes and hostilities.

Though the rulers of Rajputana defied their onslaughts time and again, and in some cases with success, they could not withstand any longer the rising power of the Marhattas, who like the swarms of locusts had spread over the country between Attuck and Cuttuck and the Tarai of the Himalayas to the Caverry River. To be short, they destroyed the peasants with crops of almost all the States of Rajputana. They weakened their power by exorbitant tributes whenever they so liked. Against these Marhatta depredations at regular intervals Jaipur stood like a stout buffer to paralyse them more than once. Maharaja

Sawai Jey Singhji kept the balance of power even by adopting timely diplomacy. Maharaja Ishwari Singhji and Madho Singhji worsted the Marhattas at the battles of Rajmahal, Toda, Bagru, Kakkor, Mangrol-Bhutwara etc, as is recorded in the pages of this History, but the constant active action in these battles from generation to generation had brought about a decrease in the rank of the Rajpoots of the fighting age. The public felt their life dreary and unsafe because of the constant Marhatta incursions, which put trade and agricultural operations at a great disadvantage. Another baneful result of these depredations was that the treasuries of these Rajas were rendered empty, and utter demoralisation emasculated their traditional power and prestige in entirety so as to make the idea of Rajput suzerainty a fiction of the past.

In such a critical time of Rajput History, the Services of Maharajas like Ishwari Singhji and Madho Singhji of Jaipur and Abhey Singhji and Bakhat Singhji of Jodhpur were very much felt; but alas! they were no more, and the gaps could hardly be filled in. Yet the Rajputs of those days were not to be trifled with. The past lessons in diplomacy, and the past examples of patriotism, unity and hero-worship were too many and too frequent to lose their hold and influence over them in the battles of Lalsot, Patan, Merta, Malpura and Kala-Kankra, the Rathor and Kachwaha horsemen had given evidence of such acts of heroism and self-sacrifice in the face of well-equipped, trained and disciplined forces as can rarely be seen.

Some months before the death of Maharajah Madho Singhji of

Jaipur, the terrible battle of Maunda-Mandholi had been fought with the Jats as a result of which not a single Rajput Sardar, able to ride a horse, could be found in the Thikanas. Three generations of Raoji of Dhula having been killed between sunrise and sun set. The Rajkumars of Maharaja Madho Singhji, Prithi Singhji and Pratap Singhji, after his death were yet minors, the elder having died after some time owing to the fall from a horse. Maharaja Pratap Singhji as he was religious-minded, and a learned poet, similarly he was not wanting in politics. With the coming to the gaddi of Maharaja Pratap Singhji, the Marhatta incursions were started as before. A stubborn and successful resistance, with the help of Jodhpur cavalry, was offered in their inception at Lalsot and Patan. But in the end both the States had to yield a fixed tribute, owing to which their treasuries were reduced to a pitiable plight. As a matter of fact, when even Mysore, Hyderabad, Murshidabad, Lucknow, Delhi, Rohilkhand Rohillas and the rising power of the Jat could not check the Marhattas, it is evident, how long could the two Rajput States of Jaipur and Jodhpur resist the Marhatta incursions.

In 1800 A. D., corresponding to Sambat 1856, the Marhatta Commander Lakhwa Dada launched an attack on the Jaipur State for the recovery of tribute. He was assisted by the Second Brigade of General Peron under Major Pohman, who was attached to Cavalier Dadrenec's Corps. As Maharaja Pratap Singhji was tired of paying tributes, he decided to give a battle to the Marhattas.

The Jaipur State army pitched its tents on Chait Sudi 4, Saturday, 1856 near Sanganer against the Marhatta army. In the meantime Lakshman Rao Deccani opened negotiations.

Starting from Sanganer on Chait Sudi 5th., Sunday of Sambat 1856, the Maharajah halted at Renwal, where the advance-camp had already been pitched. Choondawat Rao Gyan Singhji joined the army there from the side of Sawai Madhopur with Rao Raja Bheem Singhji Narookha of Uniara, and the Rajawat Sardar of Siwar. The next halt was at Madhorajpura on Chait Sudi 7th.

Sawari occupied the advanced tents at Parwani on Chait Sudi 9th, after leaving Madho-Rajpura.

At this very camp the Sikh Sirdar Kirpal Singh, with his grandson Tara Chand and brother Bishambhar Nath, presented himself before the Maharaja and offered Nazar. Maha Chand Khindoka and Sheolal Munshi son of Mithalal were deputed 2 miles ahead to receive the Sikh Sirdar.

After this, Fateh Singhji Hada, Chain Singhji Pinchanot, and Nath Singhji Hada came from Sawai Madhopur side with their horsemen and joined the army. At the camp at Parwani Harsukh Rai Deccani on behalf of Lachman Rao Deccani offered Nazar to the Maharaja and carried on negotiations for settling the amount of tribute, but with no success. Marching from Malpura on Baisakh Budi 2, Sambat 1856, the forces encamped at Indoli, which was in close proximity to the battle-field, where Lakhwa Dada had stationed his forces for opposition. It took the forces 6 days to reach Malpura from Parwani. The Maharaja had already abandoned any idea of amicable settlement and proceeded post haste to Indoli on elephant back at the noon of Baisakh Budi 2, Friday. The honour of sitting behind the Maharaja in Khawasi was bestowed on Rao Gyan Singh Choodawat, a kinsman of Deogarh who afterwards founded the

Thikana of Gyangarh in Mewar. He, being then a jagirdar of Jaipur, was given this privilege. In front of the Maharaja's elephant was the elephant of Sita Ramji escorted by Ojha Durga Duttji. In this way the Sawari reached Indoli and made a halt on a raised mound on the other side of Indoli where—from a general view of the army could be obtained.

The Sawari occupied the camp at 4 P. M. and looked minutely to the preparations of the coming battle. It being a question of life and death, the Maharaja gave donations to the Brahmins and supplied the wants of the needy as well as he propitiated the gods to invoke divine aid in his efforts against the enemy. Going through all these preparations and formalities he proceeded forward for active action on wednesday Baisakh Budi 8th. (*Military adventures of Hindustan by Compton page 23*).

In addition to the Sirdars, who had accompanied the Maharaja from Jaipur, Raja Amar Singh of Karkedi (Kishangarh State) and Sirdar Singhji Hada also formed part of the army.

General Peron with his trusted Lieutenant was acting as the generalissimo of the Lakhwa's forces.

When he entered into Jaipur territory, with his forces, he had obviously selected a strategic venue for the battle, the bank of the Indoli river. It was an unlevel ground selected for the Jaipur army. The Rajputs experienced difficulties, when charging the enemy on horseback, owing to the undulated nature of the soil they had selected for the battle-field. Maharaja Pratap Singhji took the initiative in attacking the enemy on 15th. April. To oppose the attack, Lakhwa's

army formed into two lines. The foremost line was under the command of Pohlman and the trained infantry was under Dudrenec. A fairly reliable account of this battle is to be found in the *Military Adventurers of Hindustan* by Compton, in which Peron gives a detailed account of this battle of Malpura. From its perusal it is apparent that in those days none excelled the Rajputs in point of bravery in fighting against such trained foes. This battle of Indoli designated as the battle of Malpura in the *Military Adventurers* and the battle of Lamba in the *Bans-Bhaskar*. The venue of the battle-field being studded with black stones, it is also known as the battle of Kala-Kankara in common parlance.

To quote Compton, "At four o'clock in the morning the battle began with a brisk artillery fire. Presently Pohlman, who was on the right of the line, determined on a forward movement, and led his Brigade on, but with orders to withhold their fire until quite close to the enemy. With their accustomed discipline and intrepidity the troops obeyed, but the cowardly Marhatta cavalry held back leaving the infantry, as usual, to fight the battle alone, in consequence of which Pohlman was soon hard-pressed, and at one time in imminent danger of being overwhelmed by numbers. But he displayed generalship equal to the emergency. By a skilful and judicious movement he massed his six battalions into a square-a formation long warfare against cavalry had made them familiar with-and presented a front to the enemy on all sides; and thus drawn up they met and resisted every charge. After a desperate defence, in which the artillery played an important part, Pohlman generally drove the Jaipur troops back, and captured 40 of their guns and 30 stand of colours but not without heavy loss, for

1000 of his men, or nearly 17 percent of the force engaged, were wounded or killed.

On the left of the line Chevalier Dudrenec fared differently. His troops were composed of newly-raised levies, who lacked the discipline that enabled Pohlman's Veterans to stand firm and avoid panic. Dudrenec himself was a great soldier, well schooled in adversity, and if experience of disasters could make a great general, he would have had every claim to that distinction. But he was fated to suffer yet another catastrophe on that day. It fell to the Rathores of Jodhpur to oppose his portion of the line, and they had memories to obliterate such as could only be blotted out with blood; they had historical reproaches to silence, whose cutting echoes rang through a decade of shame, and could only be drowned in the din of battle; and ribald rhymes to put a period to, whose sting could only be stayed by the clasp of steel. To-day sought the revenge of Merta, and 10,000 sons of Marwar were eager to fulfil their duty.

There is a stirring and vivid description of their charge against Dudrenec's Corps in Colonel James Skinner's Memoirs, which depict the episode in language singularly glowing and graphic; and although it is not free from old "Sikandar's" habitual exaggeration, no apology is necessary for quoting it in *Extensio*. These are Skinner's words:-

'We now saw the chevalier Dudrenec's Brigade, which was on our left, charged by the Rathores. He received them nobly, but was cut to pieces by them; out of 8000 men, he had not 200 left. The Rathores, more than 10,000 in number, were seen approaching from a distance, the tramp of their immense and compact body rising like thunder above the roar of battle. They came on, first at a slow

hand gallop, which increased in speed as they approached. The well-served guns of the Brigade showered grape upon their dense mass, mowing down hundreds at each discharge, but this had no effect in arresting their progress. On they came like a whirlwind, trampling over 1500 of their own body destroyed by the cannon of the Brigade. Neither the murderous volleys from the muskets nor the serried hedge of bayonets could check or shake them. They poured like a torrent on and over the Brigade, and rode it fairly down, leaving scarcely a vestige of it remaining, as if the sheer weight of their mass had ground it to pieces. Then, as if they had met with but a slight obstacle, they looked not even behind them at the fallen, but went on unshaken, and still in their formidable mass, to attack the cavalry of the second line. These ran like sheep, while the Rathores pursued them, cutting them down for several miles. In this charge Captain Paish and several other officers were killed, and Dudrenec only escaped by throwing himself down amongst the dead'.

The impetuous frenzy of the Rathores, drunk with victory and revenge, proved their ruin. By their blind pursuit of the Marhatta cavalry; they put themselves out of action so completely as if they themselves had been in flight, and this just at the time when their presence was most needed; for Pohlman had now beaten the Jaipur troops, and advancing in his turn, recaptured two of Dudrenec's lost guns. Upon this Partap Singh, with 6000 of his chosen Body-guard, determined to emulate the feat of the Rathores, charged upon Pohlman. But the latter, seeing him moving down on his elephant, divined his purpose, and immediately ordered his guns to the front of the line; and by the time the Rajah had approached to within two hundred

yards, the word was given to fire, and a discharge of artillery instantly followed. Partab Singh's elephant was killed, but notwithstanding this, his Body-guard twice attempted to charge, but were beaten back each time. On the second occasion the Rajah mounted his horse.....’

From the above description given by the opposite party; no impartial observer can help coming to the conclusion that the then rulers of Rajputana had got tired of the recurring marauding and plundering raids of the Marhattas, who were never satisfied with the amount of tribute extorted from their treasuries. With a view to stem the tide of constant Marhatta inroads, the Maharaja had no alternative but to meet the enemy and decide the question once for all. It was for this that he collected all his kinsmen and relatives to give a battle to the Marhattas, making use of all his resources for what he was worth. The resistance offered by the Maharaja was a dogged one and was marked with feats of valour and chivalry. It was a horrid spectacle, indeed, to witness. Some historians have commented upon, the want of judgement, cowardice and disunion on the part of the Rajput Rajas in comparison with their ancestors of the mediaeval days; but they forget to take into account the innumerable odds and the adverse circumstances, under which the Rajputs had to come to the battle-field.

The State records of Jaipur and Jodhpur do not give any clue to the Rathores joining the Jaipur forces in this battle in such large numbers. It is, however, an admitted fact that the Rathores had no equals in making cavalry charges. It is also true that the Rathores and the Kachwahs had fought in those days side by side in the battles

of Lalsot Patan, Danta Ram Garh and Didwana etc, and that there was as close amity and co operation between Maharaja Sawai Jey Singhji and his son-in-law, Maharaja Abhey Singhji of Jodhpur, as between their sons Maharaja Ishwari Singhji and Maharaja Ram Singhji. The same degree of cordiality between the two houses seemed to have descended from generation to generation till the present time. But there is no mention of any substantial help being given by the Rathores in this battle, in any indisputably authentic record, although the Rathor Raja Amar Singhji of Karkedi (Kishangarh) invariably took part as in the battle of Lalsot at Indoli against the common foe. He was also incharge of a party of pursuers, when the Marhattas fled in great confusion towards Bharatpur, after being worsted in the battle of Lalsot. The cordial relations between the two clans and the part played by Karkedi might have created an exaggerated, if not an entirely mistaken, idea about the Rathores forming a vital part of the Jaipur army against the Marhattas in the battle of Indoli. Besides, the very fact that there were at that time at Jodhpur too numerous internal feuds and dissensions to enable to spare, consistent with internal security a fairly large contingent of her army to undertake extra-territorial adventures calls into questions the versions given by Compton and Skinner.

Against such a doughty and mighty foe and such innumerable odds, Maharajah Pratap Singhji proceeded to the battle-field on the back of an elephant and did not get down even when the distance between the combatants was hardly 200 yards. Though his elephant was killed by grape shots, still he went on fighting and his bodyguard made charges on the enemy. The account of Col. Skinner has

depicted in vivid colours the wretched plight to which the disciplined army of the Marhattas was put to by the Jaipur army, whose attack was so severe and terrific that the Marhattas had to leave the field in such confusion and disorder, as can better be imagined than described. Lakhwa also would have been slain, had not the Rajputs saved his life out of their instinctive regard for the Brahmins, as depicted by a poet in the ballads about the true state of affairs of that time.

जग जाँयै अंस रगनाथ जिकासू, हरलीन्हो ब्रह्मतेज हकावै ।
 परस अंस दुज जाँय पखावै, लडिया नहँ परताप लखावै ॥
 गीता अरथ भागवत गावै, कयन गऊ विप्रपाल कहावै ।
 राजा हिन्दू घरम रहावै, बांसण पर क्यूँ कर खग बावै ॥
 माध पटेल जस्या भइ मोडै, जातो रह्यो हाथ ही जोडै ।
 तूंग खेत खगां खल तोडै, राजा जीत त्रमागल रोड ॥
 सुत माधेश काज भ्रम सीधो, रंग कूरम्म दयाफल रीधो ।
 लखवै मार पाप नहँ लीधो, कण मंगण घर घरजिम बीधो ॥

It is curious to note that at that time when Daulat Rao at the instigation of Sarji Rao Ghatki, took the undesirable step of insulting Lakhwa, he had no alternative but to send his family to Salumbar for shelter, where Rajput hospitality was profusely placed at the disposal of Lakhwa.

The lofty exploits of these have been eulogised in unrestrained theme and ballads, even by the opposite parties. The Thakurs of Riyan, Garh Himmat Singh, Dudhu and the Raja of Karkedi, who, true to their salt, fought and rendered yeoman's service in a manner that elicit praise even from their opponents and who are worshipped as heroes all over Rajasthan.

The defeat of the Rajputs in this battle meant the defeat of India as a whole. Had the Marhattas been as sagacious and foresighted as their predecessors, Shivaji and Baji Rao against the Mussalmans, so as to win over the Rajputs to their cause, they would not have sustained the crushing defeat at Panipat in 1761. Side by side with the attack of Ibrahim Gardi on the Pathan army, had there been dashes of Rathore, Kachwaha, Hada and Sisodiya horsemen in all their vigour and strength, the sequel of the battle of Panipat would have been a different one.

Further, some historians put the blame on the Rajputs for not enlisting the services of efficient European generals of the fame of Deboigne who had offered services to the Jaipur Raj. I wish to say that Maharaja Pratap Singh tactfully and not unwisely evaded the proposal. The Marhattas had established their kingdom by looting and plundering, where as the principalities of the Rajputs had been broad-based on righteousness and justice. It would not have suited the greedy foreign adventurers to pull on well with these Rajas. Even the Marhattas had to bear the evil consequences of their friendship with these foreign generals. One experienced and wise minister of Scindhia had rightly advised his master that to employ these foreign mercenary officers is just to play with fire. As they have now raised the Marhatta power to the climax, one day they will undoubtedly be the cause of their ruin'. Strange to say the Marhatta diplomat's words turned out to be true to the letter.

The prestige of Jaipur had to undergo an abnormal ebb because of this warfare. But the Marhattas fared worse. Lakhwa got his life on account of his being a Brahmin, and 17 percent of Major

Pohelman' army was slain in the battle. According to James Skinner, out of the 8000 disciplined troops of chevalier Dudrenec Brigade, only 200 were saved from being killed. Dudrenec himself had his escape by pretending to be a dead man in the heap of the fallen. Captain Paish with other officers met with the same fate. To say little of others, even the Marhattas and the foreign generals who were with them have spoken in eulogistic terms of the heroism displayed by the Rajputs in this battle, which is a sure proof of the strength and bravery of Rajputs in those critical times even.

The following distinguished Sirdars of the Kachawaha army were slain among others in this battle:-

- (1). Bharat Singhji Narooka of Garh Himmat Singh.
- (2). Lakhdheer Singhji Khengarot son of Lal Singhji of Garauta.
- (3). Bhopat Singhji son of Shambhu Singhji grandson of Bakhtawar Singhji Khengarot of Sanwas.

Eight years after this deadly battle, was fought a second battle on the same venue known as Kala Kankra wherein how Thakur Ummed Singhji Chanpawat of Gijgarh, Thakur Ummed Karanji Karnot of Sheora-Natwara and Thakur Lachman Singhji son of Man Singhji Pooranmalot of Bhadipur fell fighting in a heroic way against another Marhatta mercenary general, will be found in the pages of this history.

Battle of Fatehpur.

The last decade of the 18th century and the beginning of the 19th. century as well, were, no doubt, troublesome times for Jaipur and Jodhpur States and their Thikanadars. In these years almost all the Marhatta and Pindari incursions led by the powerful European adventurers took place, when in nearly half a dozen brisk encounters the best-blood of the Rajput manhood and every farthing had flown against these tyrants.

In the year of 1799, the Maharajah of Jaipur was in arrears in paying his tribute to the Marhattas and Vaman Rao was ordered to invade his country and collect what sums he could. Of the amount so realised, he was authorised to retain ten-sixteenths for himself for his trouble and exertion, and the balance was to be remitted to the Marhatta Treasury.

Maharajah Partap Singhji of Jaipur upon this gathered together a powerful army of 12000, under Rora Ramji Khawas to take the field against these invaders. On Pos Sudi 13th. Sunday, Sambat 1853, the

Maharajah bestowed Siropao on Thakur Ranjit Singhji and told him to go and help Rora Ramji Khawas at this juncture. The Rajput forces were consisting of the Sardars of the State with their quotas, the prominent in them were Rawat Megh Singhji Rajawat, Abhey Singhji Rajawat, Ranjeet Singhji Nathawat of Chomu, Duleh Singhji Ladkhani of Khachariyawas, Raja Bahadur Singhji Chondawat, Karan Singhji Chondawat, Nath Singhji Chohan, Budh Singhji Jhala, Bahadur Singhji son of Vikramadityaji Nathawat and Pahar Singhji and Bahadar Singhji Khangarot; who advanced towards Shekhawati on Magh Sudi 6th. Tuesday, Sambat 1856. This strong cavalry of Kachwahas under these Sardars reached Fatehpur to fight against the Marhatta forces.

The story is told by Compton in his 'European Military adventurers of Hindustan' with a great wealth of details and is quoted below in extenso. It is not often that we can get such an intimate glimpse into the past as thus:—

“For the delicate detail of accounts, and especially for crediting himself with a bigger ten sixteenths, than so exact a science as mathematics legitimately allows, Vaman Rao was most admirably qualified. But the coarse and brutal preliminary of invading Jaipur territory and by force of arms coercing nation of warriors into paying tribute was quite out of his line. Partap Singh's army consisted of 30,000 cavalry and 18000 infantry, with numerous and well-appointed artillery. The order to compel the lord of so many legions to pay up tribute quite staggered the little quill-driving, copper-counting chief, and he immediately wrote pressing letters to Thomas urging him to assist in the proposed expedition. Thomas, however possessed with

the delirium of Punjab conquest, was unwilling to enter into a campaign which he knew must prove an extended one, preferring the small but quick profits of rapid raids, and partly from this reason, and partly from prudential motives, declined the invitation. He foresaw that to put into the field a body of troops sufficient for an invasion and like the one proposed could only be accomplished with a full treasury, whereas his was as dry as the sands of his own deserts. This he explained to Vaman Rao, but the chief had become fascinated with the commission and was not to be denied. It seemed to him that if Thomas could be prevailed upon to do the fighting, he himself could cope with the accounts, and as this promised substantial pecuniary results (Jaipur being rich in resources of every kind) he pressed his proposals home, and finally sent a Vakil to Thomas with the offer of a sum of money down. This argument was irresistible, and Thomas consented to accompany the chief on his expedition."

There is also another version that Deenaram Bohra and Aasa Ram, the two officers of the Jaipur State, were collecting the tribute from the Sadani Thikanas of Panchpana Jhunjhenu and were stationed at Paras Rampura, when Bagh Singh the brother of Rajaji Khandela sought the help of 500 men from Khetree and rebelled against the State and joined hands with Vaman Rao and George Thomas who had already entered within the boundry of the Jaipur State,, (*Tod-Rajasthan Vol. 11 page 456 & Shikhwati-Prakash written by Ram-chandra Bhagwati Dutt Sastree Chap. 11th page 10*).

When Lichman Singhji the Rao-Raja of Sikar heard that the army of the Marhattas was coming that side he by the good advice of his officers Dha-Bhai Suja, Jalim Singh Chandawat of Beri and

Med Singh deputed Medsingh to Jaipur to send the troops atonce for his succour. (*Shikhar Vansolpatti* by *Kavia Gopalji* Page 100).

Herbert Compton in his *European Adventurers of Hindustan* again gives a vivid and graphic description of this battle which is though an authentic account, yet naturally it is one sided one, as the crushing defeact and precipitate flight of Thomas being pursued by the Jaipur army is written in a clever way, as follows:—

“The Haryana force at this time consisted of three battalions of 400 men each, 300 Rohilla irregulars, 200 Haryana irregulars, 90 cavalry and 14 pieces of artillery in all near 2000 men. Vaman Rao's troops numbered one battalion of infantry, 600 irregulars 900 cavalry, and four guns; so that the combined forces amounted to about 4000 strong. Having effected a junction, the march on Jaipur territory was commenced early in 1799.

“On entering the country a detachment of the Raja's troops, stationed on the frontier to collect revenue, retreated, and the head-man of the district sent a Vakil into Thomas's camp and agreed to pay two lakhs of rupees as tribute. This offer was accepted, and the march being resumed several other chiefs were compelled to submit, and for a month the invaders continued their progress without opposition, their mere presence sufficing to enforce their demands.

“But meanwhile Partab Singh had not been idle. Having collected his troops, he now marched to the relief of his northern districts, wherein Thomas and Vaman Rao were disporting themselves, with a resolution to punish them and give battle whenever he met

them. Nearly the whole of the Jaipur mercenary and feudal troops were assembled in this army, which amounted to not less than 40,000 fighting men."

"Buoyed up by a false sense of security begotton of their unopposed progress, Thomas and Vaman Rao had pushed on too far, and suddenly discovered they were cut off in the middle of a hostile country without any source of supply or base of operations to fall back upon, a disregard of military caution which involved their small flying column in a very hazardous position. In this dilemma Vaman Rao counselled retreat, deeming it impossible to encounter so large a force as that threatening them, and which was, moreover, composed chiefly of Rajputs, whose bravery was traditional. In combatting these arguments and frustrating so pusillanimous a design, Thomas remonstrated strongly against a retrograde movement, and reminded Vaman Rao that he had in the first instance insisted on undertaking the expedition, and that there existed no cause to prevent at least one trial of strength with the enemy, the troops being faithful and eager to engage. As for a retreat, without an exertion on their part, "This", Thomas declared, "Would be a dishonour to myself and my progenitors who never turned their backs on any enemy". But the argument which finally prevailed with the chief was the warning that he could never again expect to be employed by Scindhia, or any other chief under his authority, if he retreated now without striking a blow. In the end, Vaman Rao agreed to risk an engagement, and with this determination marched to Fatehpur, a prosperous and important town in the Sikar district, where there was a prospect of finding a supply of grain sufficient for the troops, and securing a strong defensive position.

“Early information of Thomas’s approach was conveyed to the inhabitants of this place, who, as a preliminary measure of resistance, filled up all the wells in the surrounding country, and thus rendered it waterless in the direction from which the invaders were advancing. Unaware of this, Thomas pushed on, only to discover, when it was too late to rectify his mistake, the serious danger to which his force was exposed. For on the last day he was obliged to make a forced march of twenty-five miles over deep sand, through which, as the long, hot afternoon wore on, his jaded troops could scarcely plough their way, their feet sinking ankle-deep into the yielding surface. When at length the walls of Fatehpur loomed in sight, the town was found fully prepared to resist, and the last well outside its gates was just being filled up by a body of 400 men, who had been detached for the task.

“The capture of this solitary water supply now became an object of supreme importance, as Thomas at once realised. It was no time for hesitation, and without further ado he collected his little band of regular cavalry, who needed no stimulus beyond the cravings of their own unendurable thirst, and charged the force defending the well. The skirmish was at first obstinate, but two of the enemy’s officers being killed, their men fell back, and the well was happily preserved. It was a narrow escape from a great disaster, for if the comparatively unfatigued cavalry had failed in their attack, the exhausted infantry, who had toiled on foot during the whole of a day, “the service of which was uncommonly severe”, could not have retrieved defeat, and Thomas’s army must hether have been annihilated in an unequal fight, or in an almost impossible retreat have perished from thirst and fatigue.

"The camp was now pitched, and the troops obtained the rest and refreshment needed, and by morning were ready for work again. But the city being full of people, Thomas desired to treat for its surrender, in order to save the effusion of blood which must necessarily ensue from an assault. He, therefore, suggested the payment of a ransom, but no sooner was the word "negotiation" whispered than Vaman Rao came to the front, and demanded Rs. 1000000/. The townspeople, being encouraged to hold out by the hope of receiving assistance from the Rajah of Jaipur, who was rapidly advancing to their relief, resposed by offering to pay one lakh, and nothing definite was arrived at when night put a stop to the negotiations. Whereupon Thomas, who disbelieved in the policy of procrastination, formed his troops, and stormed and captured the place the next morning".

"This was scarcely effected when intelligence of Partap Singh's approach was announced. Thomas, in consequence, decided to fortify his camp, which he did in the following ingenious way. There grew in the neighbourhood an abundance of species of wild thorn-tree common to that part of India, and he caused a large number of these to be cut down and piled one upon another in the front and flanks of the camp, with their branches closely interwoven. Being strengthened and secured with ropes, they formed an almost impenetrable chevaux-de frise, the weight and solidity for which were increased by a large quantity of sand thrown between the branches and piled up over their butts. It was not practicable to dig trenches, as the soil was too loose, but the abattis or breast work, described was found ample both to ward off the charge of the enemy's horse, and to protect the camp generally. Some of the wells in the vicinity having by this time been cleared out and opened afresh for use, batteries were erected

for their defence. In the immediate rear of the camp stood the town of Fatehpur, which was fortified in the best manner the shortness of the time admitted. Nor did Thomas neglect the precaution of collecting a large supply of provisions and grain, and by the time he had completed these preparations the vanguard of the Jaipur army appeared in sight."

"Partap Singh encamped at a distance of six miles, and then pushed forward a strong detachment of cavalry and infantry to clear the wells in his front. He was allowed to do so for two days without interruption, while Thomas further secured his position; but on the second night the latter marched out to attack the enemy's main part of artillery with two battalions of infantry each 400 strong, 8 guns, and his 90 regular cavalry: whilst he detached his third battalion to disperse the advance party engaged in clearing out the wells. He had kept his intentions hidden from Vaman Rao, whose troops were, in point of fact, asleep when Thomas left camp. The reason for this secrecy was the knowledge that if he acquainted the Marhattas with his scheme the enemy would certainly hear of it; for Vaman Rao's countrymen were quite unable to hold their own counsel, and the gossip of their camps always reached the ears of the enemy. So Thomas contented himself with leaving a letter for the chief, explaining his plan of action, and requesting him to follow with his cavalry in the morning, and leave his infantry to guard the camp."

"Unfortunately, soon after Thomas started, an accident happened to one of his tumbrels, and occasioned such delay, that dawn began to break before the mishap was repaired. This rendered it impossible to

carry out his original design of a surprise, for, to Thomas's mortification on arriving within sight of the Jaipur main camp, he perceived the enemy assembled under arms and ready to meet him. He therefore, diverted his attack and advanced against the part at the wells, which numbered about 7000 men. These received him with a show of resistance, but the spirit and vigour with which he made his attack soon obliged them to fall back upon their main body, after sustaining considerable loss. Having obtained possession of the wells, which they had cleared out, Thomas filled them up again, and after capturing several horses and many heads of cattle, returned to the camp. On his way back he met the Marhatta cavalry who seemed much of humour at not having been consulted on so important an occasion, but Vaman Rao rebuked them, telling them plainly that their delay in preparing for the action and following Thomas was the real cause of their having missed sharing in the victory. Thomas and his officers received (Khiluts) from the chief, and to prevent animosities and jealousies similar marks of honour were bestowed, though with reluctance, on the commanders of the Marhatta army".

Thomas now determined to force on a general engagement, but found his intention anticipated by the enemy, who, at daybreak the next morning sallied out in order of battle. In returning to his encampment on the previous day he had prudently reconnoitered the ground, and determined in his own mind the spot on which he would engage. Towards this he now made his way; but aware that no reliance could be placed upon the Marhattas, he left a battalion of his infantry and four six-pounder guns to defend the camp and protect the rear, which would otherwise have been open to attack by the enemy. The force

with him consisted of 800 regular infantry, and 200 cavalry accompanied him at the start, but no sooner did they see the immense host with which they had to contend than they gave themselves up for lost, and left Thomas to fight the battle alone, nor once during the whole day did they afford him any assistance'.

"After some manoeuvring on either side, Thomas was glad to find the Rajput forces voluntarily distributing themselves in a manner comfortable to his plan of battle. Their right wing, consisting of the feudal cavalry, was directed against his camp, and so certain were they of victory that on catching sight of the defences which had been built up, they laughed at the idea of 'a few bushes' as they contemptuously termed them, retarding their progress or resisting the impetuosity of their attack. The left wing consisting of 4000 Rohilas, 3000 Ghussains, and 6000 irregular infantry, commanded by the chiefs of their respective districts, advanced at the same time with hasty strides and loud shouts to take possession of the city, the loss of which would have been attended with the most serious consequences. The main body, or the centre of the enemy, was composed of 10 battalions of infantry, 22 pieces of artillery and the body-guard of the Rajah, the latter numbering 1600 chosen men, armed with matchlocks and sabres (it strengthens the existence of the Kachwaha guards). This division was commanded in person by Rajah Roraji Khavas, the generarlisimo of the Jaipur army".

"It was fortunate for Thomas that he had chosen such a strong position, for this alone enabled him to sustain the unequal combat. No sooner did the Marhattas who were posted in the rear, observe

the Rajput cavalry advancing against them in close and compact order, than they sent urgent entreaties to Thomas for reinforcements. Although it was imprudent to spare them, he ordered four companies from the battalion which had been left for the protection of the camp to march out and strengthen the troops in the field, whilst with five companies and three guns he advanced to repel the attack of the Rajah's body-guard, leaving his main body under the command of an Englishman named John Morris, who, though a brave man, was better adapted to conduct a forlorn hope than direct the movement of troops on the field of battle. Thomas, by a skilful manoeuvre, obtained possession of a high and sandy bank, whereby the enemy was placed between two fires, and could neither charge him nor attack the camp without exposing their rear to danger. Whereupon they began to draw off, sullenly and slowly, but presently, perceiving the weakness of his small squadron of regular cavalry, made a sudden and furious charge upon the little body of ninth mounted men, killing the commander and several of the troopers. Thomas instantly advanced two companies of grenadiers to their assistance, and these brave fellows, after giving a single volley, charged the great body of cavalry with their bayonets, and compelled them to retreat, thereby affording the extraordinary illustration of infantry attacking and routing a mounted force."

"During this time the enemy's left wing had advanced and made an assault upon the city, from which they were driven back by the troops Thomas had posted for its defence. These consisted of his Haryana infantry and 100 Rohillas, who, having occupied the highest

and strongest of the houses were able to maintain themselves against all attacks except those of artillery, Of these circumstances the enemy now became aware, and summoning reinforcements of six pieces of cannon to their aid, returned to the assault. Whereupon Thomas having beaten off the cavalry, proceeded to the relief of the garrison defending the town and attacked the enemy's left flank so vigorously that he compelled them to limber up their artillery and retire again. By this time their main body had become a confused mass, without regularity or method, having been in turn disordered by the retreat of the right and left wings which Thomas had defeated one after another. But notwithstanding this Roraji determined to risk the final issue of the day in a general charge, the ardour of his troops, however, proved unequal to the call, and Thomas, perceiving them wavering, opened a heavy artillery fire of grape shot upon them, before which they precipitately retreated. He now desired to pursue them with those of his companies which had suffered least during the fight but unfortunately the bullocks attached to his artillery had been stationed for protection behind a sandy-bank some distance in the rear, and could not be brought up quickly enough. On perceiving this, the Marhatta cavalry, who all through the action had stood aloof, galloped up and offered their services, and Thomas, having procured a sufficient number of bullocks for one gun, advanced with that and a battalion of infantry, whilst the Marhatta horse made a great show of accompanying him."

"Tho enemy were now retiring in all directions, and Thomas first turned his attention to a pair of 24 pounder guns which they had abandoned, and directed them to be taken to the rear. But at this

moment a large body of Rajput cavalry under the chief of Chomu, rallied, and fired with a determination to redeem their honour and recapture the lost guns, formed a gal, or dense band of feudal cavalry and charged down on Thomas. Whereupon his cowardly Marhatta allies, without waiting to sustain a single impact, turned and fled. Thomas immediately drew up his infantry as well as the shortness of the time admitted, but before the line was completely formed the panic-stricken cavalry, reckless of where they were riding dashed through his left wing, closely followed by the Rajputs, who began to cut down a great number of his men. These gallant fellows made a heroic resistance, many of them, even in the agonies of death, seizing hold of the bridles of the enemy's, horses, in their attempts to impede their progress. The moment was critical, and it seemed as if the battalion must be exterminated. But Thomas, ever resourceful and undaunted, loaded his single gun up the very muzzle, and with about 150 of his men, who bravely resolved to conquer or die with him, awaited the event with fortitude. After permitting the enemy to approach to within forty yards, the order was given to fire, and simultaneously with the discharge of the 6-pounder, the men, delivered a volley of musketry with such cool precision and effect, that great numbers of the enemy were killed or wounded. Twice, before they could recover themselves, did Thomas's little force reload and fire, and after their third discharge the Rajputs turned and fled, bearing away with them the chief of Chomu, sorely wounded, from the field."

"The enemy's infantry, when they saw the success which had at first attended the charge of the chief of Chomu, seemed disposed to

return to the contest, and Thomas, collecting the remains of his gallant battalion, prepared to receive them. But by this time the day was drawing to a close, and the exhibition of his dogged resolution convinced Roraji that it was best to retire; and so he drew off, leaving Thomas to return to his force. The casualties during the day on Thomas's side amounted to 300 men, or 25 per cent of his troops actually engaged in the open. Almost wounded was the gallant John Morris. The enemy lost 2000 men, and were compelled to abandon a vast number of horses and other valuable effects".

"Thus ended battle of Fatehpur, in which Thomas, with less than 2000 men, successfully defended a large city, and an extensive fortified camp, and defeated in the open field an army of 40,000 men well supplied with artillery. In reviewing this achievement there are many points to admire; the engineering skill with which he protected his encampment; the ability with which he defended a hostile town with a mere handful of irregular soldiery; his strategy in occupying the advantageous position from which he gave battle; his generalship in driving the enemy and defeating them in toto; the marvellous resolution with which he retrieved disaster; and the courage and vigour he displayed at all times throughout the day. When the overwhelming numerical superiority opposed to him is considered and the ever-present consciousness of danger which he laboured under from the cowardly and untrustworthy conduct of his allies, we must accord to him the merit of having won a very remarkable victory by the display of the highest qualities of a soldier and a general".

"On the following morning Thomas notified to Roraji that he might send proper persons to bury the dead, and carry away the

wounded without interruption on his part. This civility was received with attention, and presently a request came to treat for peace. At the prospect of renewed negotiation, Vaman Rao whose name, it will be noted, does not appear once in the description of the battle, came forward again, and took the conduct of it into his own hands. As a preliminary stipulation he insisted on a heavy payment to indemnify him for the loss he had sustained, but Roraji objected, saying he was not authorised by Partap Singh to disburse so large a sum without express orders. On receiving this answer Thomas suspected that the enemy only desired time to procure reinforcements, and urged Vaman Rao to renew the attack. Although the Marhatta chief was averse to this proposal, fearing the risk of another engagement, and overruled Thomas's advice, in the end the negotiations were broken off, and the enemy, having collected the scattered remains of their forces, took post on their former ground. A resumption of hostilities was now imminent, but at this juncture orders came from Dualat Rao Scindhia for Vaman Rao to discontinue the war, and others of similar import from General Peron, who had recently been invested with the Government of Hindustan".

"And now the enemy of their own accord offered to pay the sum of Rs. 50,000; but this was most unaccountably rejected by Vaman Rao who soon had cause to repent his folly for during the recent negotiations considerable reinforcements had arrived in the Jaipur camp, and despite Scindhia's instructions, hostilities were recommended with redoubled vigour on both sides".

"Soon Thomas's troops began to suffer great inconvenience from the scarcity of forage, which they were obliged to collect from a

distance of twenty miles, and were sorely harassed by detached parties of the enemy when bringing it into camp. To add to their difficulties, the Rajah of Bikaner arrived with reinforcements of 5000 men for the Jaipur army. The Marhattas in Thomas's camp were useless, except to plunder and destroy the unresisting peasantry, and had only his own decimated troops on which to rely. In this situation, and forage continuing to decrease, a council of war was called and it was unanimously agreed to attempt a retreat to their own country".

"In accordance with which resolution camp was struck, and before daybreak the next morning the troops began to file off. But scarcely were they in motion when the enemy advanced to the attack in great force. While it continued dark confusion prevailed everywhere, none being able to distinguish foes from friends, but on the appearance of daylight Thomas collected his men, and put them into proper line of battle, and compelled the enemy to sheer off. The march was then resumed, but the Rajputs continued to hang on his rear, annoying it with the fire of artillery and an immense quantity of rockets. He pushed on, however, at a rapid rate, and soon left their heavy guns behind, the rocket and matchlock men alone continuing the pursuit".

"The day was intensely hot, and the disheartened troops suffered severely from want of water. The fiery desert wind blew over the sandy plain in furnace breaths, whilst on the horizon a delusive mirage dazzled and glittered, presenting alluring pictures of green islands floating amidst tanks of cool water, which faded away or receded, even as they appeared to be within reach. The tramp of shuffling feet over the loose sand churned up clouds of impalable dust, which aggravated the thirst and discomfort the column suffered. Fortunately

these trials operated as much against the pursuers as the pursued. For fifteen hours Thomas's little army fought its desperate way, with certain death behind it, and in front an uncertainty of relief almost as terrible. "The service was", write's Thomas, in his brief, soldierly language and in the highest degree fatiguing. At length, after a toilsome march we arrived in the evening at a village where we fortunately met with two wells containing plenty of excellent water".

"So great was the rush to these that two men were precipitated into them, one of whom was drowned, and the other rescued with the greatest difficulty. After this an armed force was stationed to protect the approaches till, by degrees, most of the troops received a small supply the confusion ceases, and the order was restored".

"The enemy had meanwhile encamped three miles in the rear, and Thomas made up his mind to attack them on the following day. But when morning broke he plainly realised that his men had lost their accustomed bearing, and were too dispirited for fighting. All he could do was to continue the retreat. Before long many began to succumb to exhaustion, for the march was accompanied by circumstances fully as distressing as those of the previous day. The enemy encouraged by their advantage, frequently appeared inclined to charge, and Thomas was forced to keep up a constant fire from his artillery in the rear. So disheartened were his men that, in order to encourage them, he dismounted from his horse and marched on foot at their head during the whole of the day".

"This is a characteristic incident, and displays at their best those personal qualities which made Thomas so greatly beloved by those

who followed his fortunes. A native general in retreat either spurred away on a fleet horse, or was carried along on the fastest elephant regardless of everything except his own safety or comfort. Not so with this fighting Irishman, who in his career never proved false to a friend, or deserted a dependent in distress or danger. He shared with his soldiers their perils and their privations, as well as their victories, and never asked them to undertake a task he was not ready to join in, or a risk he was not prepared to undergo”.

“There is the material for a fine picture in this retreat from Fatehpur. At the head of his dispirited army marches Thomas with lifted head and determined stride. Behind him plods the long straggling column of soldiery, the men turning their eyes first to the illimitable waste of desert around, and then to their indomitable leader, who holds his steadfast compass course, and in whom all their hopes are centred. The jaded cattle drag the guns slowly and toilingly through the deep sand. Anon a halt is called, a gun unlimbered, and a few defiant shots fired, at the enemy. Like minutes guns the dull reports die away after each discharge, and the heavy smoke hangs sullenly in the still air. Then the order is given to limber up again, and once more assuming his position at the head of the column, the tall, fierce Irishman leads the way into the desolate expanse ahead”.

“Towards sunset a large town was reached where the distressed troops were gratified by the sight of five wells of water, and were able to assuage} their thirst, while the enemy, who had by this time outmarched their enthusiasm, gave up the pursuit, and returned to Fatehpur.”

No doubt Herbert Compton has given an interesting and detailed account of the battle where he honestly put the whole link in a masterly way. The Marhatta hordes and the brave general George Thomas suffered immense trouble over that desert in the sultry season and the Kachawaha arms were proud once more to thwart the grapeshots against their bodies of flesh and skin.

But it was a sure defeat to the Marhattas and their auxiliaries and on a few occasions the European adventurers suffered such a tiresome and hasty retreat as they experienced on this occasion. The author gives cent per cent marks to General Thomas whose Generalship personality and perseverance, had saved the utterly defeated Marhatta troops in the retreat from Fatehpur, from a total annihilation. Apart from the scale of their armaments and retreat was as troublesome, hard, fatiguing and toilsome as that of Napoleon's retreat from Moscow and George Thomas was as alert and resourceful as the French General of repute at that Juncture, which will be proved from the Graphic account written by Herbert Compton, in these lines.

The number here was given 4000 troops on the side of Marhattas and 40,000 on the side of Jaipur. I doubt it very much for its authenticity. The Marhatta forces under Vaman Rao were most probably a big mass and I fear it was exaggerated in the account about the Jaipur numbers.

In Sikhar Vansotpatti Kavia Gopal rightly gives that Jaipur troops under the command of Thakur Ranjeet Singhji numbered not more than 12000 which I consider is a fair number. (*Sikhar Vansotpatti Page 100*).

It is gratifying to note that the picked feudal cavalry led by Thakur Ranjeet Singhji of Chomu, a young Sirdar of 26 years of age, so heroically advanced wave after wave on the withering grape fire that even the foe had high admiration for their heroic charge. *Tod Rajasthan Part II Page 457.* They maintained the high reputation of Maondah, Lalsoat, Patan, Merta, Malpura and Kalakankra at this bloody field of Fatehpur. The brave Khangarot Sardars Pahar Singhji and Bahadur Singhji with many others were killed in the battle. Thakur Ranjeet Singhji, the commandar of the Jaipur horse, was also seriously wounded who shortly after breathed his last at the early age of 26. The wounds he received were never healed, and Maharajah on Asoj Budi 14, 3. 1855, had done Matmi on his death. Records of the Vakaya Jaipur State.

This victory where Kachwaha Rajpoots soaked the sand of Fatehpur with their precious blood will ever be remembered as an overlasting monument of the gallant deeds and chivalrous feats displayed by the Kachawaha cavalry to preserve the prestige of their state and the honourable traditions of their clan.

Second Battle of Kalakankra (Tordi).

As has already been told, there was a very bloody battle fought at Kalakankra in the year 1800 A.D. Similarly, just 7 years after that encounter in the month of Asadh Sambat 1864 or July 1807 A. D. a brisk encounter took place at the same place. The circumstances of the two battles, the way in which they were fought and at the same time the results also were just the same. Malpura and Toda Raisingh, parts of the Jaipur State, were considered in those times of animosity and warfare the cock-pit of Rajputana, Marhatta forces regularly ravaging these parts, which were from times immemorial the granary of Rajputana. The people, inhabiting these parts were rich and the soil was generally level. Drinking water and fodder were abundant. Hence, this part around Malpura was chosen for such pitched battles.

Scindhia's general, Col. Filoze, Jean, Buptist, De Law, Fontaine (known to the Indians as Jan Battes) with other Scindhia's irregular contingents in the said year visited Malpura in the course of one of

his periodical incursions.

The negotiations were going on between him and Jaipur Darbar for some time about the money to be realised from Jaipur State. As it is always the case with all the Rajputana States, treasuries were empty and it was not possible to satisfy the constant demands of the Marhatta hordes. The battle was the only consequence. The Jaipur quotas under the two veteran Sardars Thakur Megh Singhji of Diggi and Rao Chand Singhji of Duni were sent to take the field. Just like his predecessor, General Peron at the battle of Indoli, (Kala Kankra or Malpura) Col Filoze had chosen the same strategical position. The river Sahodra (which was afterwards harnessed as Tordi Sagar) was taken as the base of his operation. The unlevel, undulated and uneven ravines were left on the Jaipur side so as to enable Marhattas to get the benefit of water from the river and also to put the famous Rajput cavalry charge, in difficult situation, over the undulated ground.

Every sub-clan of the Kachwahas contributed its quota to the Jaipur contingents. On the morning of Asadh Sudi 1, Sambat 1864, the Jaipur cavalry as usual furiously attacked the Marhatta troops. As it was beginning of the rainy season and the river was in floods, their well-directed first attack, which was the fiercest and the most decisive in the encounter was unsuccessful against the inclemencies of weather in that rough country. Col. Filoze's well-equipped, well-directed and well-stationed artillery poured, like the black clouds above, the withering fire upon the Rajput cavalry which was hampered at every spot in that soft, black-cotten soil of Malpura district. They against so much difficulty, cut down the irregular Marhatta force,

which, suffering much, fled away towards Col. Filoze's redoubts. At first it was thought by an inexperienced spectator that the Jaipur troops were victorious, but in reality in a moment the contrary were the circumstances. Well conceived and well posted cannons of the enemy fired grape shots so terribly that it was very difficult and almost impossible to stand against such a cruel and unequal carnage. Rao Chand Singhji was wounded. Thakur Laxman Singhji, son of Thakur Man Singhji Poornmalot, Sardar of Bhadipura with his quotas and many other Sardars were killed in the encounter. The battle was unequal and Thakur Megh Singhji and Rao Chand Singhji thought it prudent to direct the State forces to retire to save them from utter annihilation.

In the history of Rajput chivalry it will be written in golden letters that at such a difficult plight when the Rajput quotas were suffering from the grape shots of Col. Filoze, the two Rathor Sardars of repute, Thakur Umed Singhji Chanpawat of Gizgarh and the descendant of the brave Durga Das Rathor Thakur Umed Karanji Karnot of the Jageer of Niwai Dangarthal (in that line the estates of Sheora and Kotkhawada were after his death founded by his two Sons Samandar Karanji and Sumer Karanji respectively) with two hundred horses of their retinue were standing on the field just like the rocks of the Tordi hills around. They were ready to die on the field rather than leave the ground even in such circumstances. The persuasions and the importunities of the two premier Sardars had fallen on deaf ears. They Said, "You Kachwaha Sardars are the scions of the Raj family and the sons of the soil. To day under difficult circumstances, you are retiring, but tomorrow you will again fight and wash off

this blot by your blood, but we the Rathores are out-siders, our feet are bound fast to the battle field. We lost our hearths and homes in Marwar and came here to a different land to earn our livelihood. We will, true to our salt, barter our lives for the sake of saving our honour". They first under some of their horses escorted the famous Raj drum safely to Jaipur, stopping the pursuing Marhatta forces and then, they took the Raj-Panchrang from the hands of the Pachrangbardar. Both of the Sardars tore it into two and wrapped it to their waists, and like hungry tigers fell upon the Marhatta cannonade. It was no doubt an unwise action in the eyes of the unconcerned spectator to lose their lives in such an unequal match; yet whenever, there will be an enumeration of the hero in the warfare, their names will shine with glory. They pounced upon the cannons, cut asunder the iron shackles which were tied to the cannons to bar the cavalry attack by their swords and cut the gunners near the very guns, and wrought a havoc in the Marhatta forces. Sorry to say, the number of this gallant band was so much out-numbered that every minute their rank and file were lessening and at last fell the two Rathor warriors receiving scores of gushing sword-cuts on their bodies and converting the Panch-rang pieces which were girt round on their bodies into Kasoomal (bloodred) palls and they lost their lives, converting the Kalakankras (black pebbles) of the Kalakankara field into crimson-red. Every friend and foe admired their brave deeds and Maharajah Jagat Singhji, in recognition of this sterling service, gave the descendants of Gizgarh and Sheora the honourable privilege of being posted with their ratinue in Sawari and in strife just in front (Harawal) of the State forces

to watch and guard the great drums (Nakkara) and Raj Emblem (Nishan) which they dearly preserved from going in the hand of the enemy in the blood-red field of Kalakankra. This privilege even to this day, the two Sardars enjoy, which commemorates their meritorious services to the liege-lord; from that day the name of the Raj Drum was given Ranjit naqaura (the one which won the battle).

जगे भारा^१थ परसो प्रलै पांडवां फेर सो जाण,
 मचे दीह अंधेर सो अरा^२वां धुमेद,

जेण बेला गयंदा घेर^३सो पड़े भार जाड़ो,

आवियो आमेर^४ आडो मेर^५ सो उम्मेद ।

पूर सिव्है सनाहां साफियो साथ मूर पाणां,
 बाघ रूप छाजियो वषाणां नेत बंध,

श्याम रो सतारा माथे गाजियो भीमरा साजां
 कूरमा नाथ रा चेलां बाजियो कमंध ।

लोपे सिंधु जलांसु फलांसु आसमान लुप्ते,
 भूतैस खलांसु ओपे वीरभद्र भास ,

वसु धू मचके चहूं बलांसु ऊपडी वागां,
 सतारा दलांसु खागां मेलिया प्रहास ।

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१. भाराथ—महाभारत । २. अरावां—तोपां । ३. गयंदा—हाथी । ४. मेर—सुमेरु पर्वत । ५. सिव्है—शिव । ६. सनाहां—बखतर । ७. साफियो—सजियो । ८. पाणां—ताकत । ९. छाजियो—शोभा दी । १०. नेतबंध—नेजाधारी, वादशाही मुरतब । ११. श्याम रो—श्यामसिंहजी का वेश उम्मेदसिंहजी । १२. सतारा—दक्षिण में एक शहर । १३. भीम—भीमसेन । १४. कूरमा नाथ—जयपुरेश । १५. बाजियो—युद्ध में भिड़ा । १६. कमंध—कमधज, (राठौर) । १७. खलांसु—शत्रुओं से । १८. वीरभद्र—शिवजी का गण । १९. वसु—पृथ्वी । २०. धू—माथा । २१. खागां—तरवारों ।

^१ भूज ^२ थाटां ^३ बाज ^४ झाटां ^५ दुरदां ^६ दाहतो ^७ झंडा,
^८ उमाह ^९ तो ^{१०} रंभ ^{११} रत्यां ^{१२} चाहतो ^{१३} अँवास,
^{१४} बीजो ^{१५} देव ^{१६} भुजा ^{१७} दंडा ^{१८} गैणाग ^{१९} थाह ^{२०} तो ^{२१} वत्ये,
^{२२} बैरियां ^{२३} गाहतो ^{२४} आयो ^{२५} बाहतो ^{२६} बाणांस ।
^{२७} भिड़े ^{२८} केक ^{२९} बार ^{३०} पारां ^{३१} भिड़जां ^{३२} यहलै ^{३३} भालां,
^{३४} पिल्लै ^{३५} केक ^{३६} गै ^{३७} ढालां ^{३८} उथालां ^{३९} रोप ^{४०} पांघ,
^{४१} गाढ़े ^{४२} राव ^{४३} खिल्लै ^{४४} घावां ^{४५} मैंगलां ^{४६} गनीमा ^{४७} गिल्लै,
^{४८} मिल्लै ^{४९} यू ^{५०} कटारां ^{५१} धारां ^{५२} मिल्लै ^{५३} मारु ^{५४} राव ।
^{५५} खांगीवंद ^{५६} चौड़े ^{५७} खेत ^{५८} जागिया ^{५९} बीराणा ^{६०} खेलां,
^{६१} मार ^{६२} हट्टां ^{६३} खागिया ^{६४} आगिया ^{६५} अग्या ^{६६} मार,
^{६७} चांपावतां ^{६८} रावतां ^{६९} यू ^{७०} लोहड़ां ^{७१} जागिया ^{७२} चालां,
^{७३} जाणे ^{७४} पृथीराज ^{७५} वालां ^{७६} बागिया ^{७७} जोधार ।
^{७८} धुवे ^{७९} तासा ^{८०} दुवासा ^{८१} सिंधवा ^{८२} राग ^{८३} पासा ^{८४} धोरो,
^{८५} झंप्पे ^{८६} ग्रीध ^{८७} गासां ^{८८} मांस ^{८९} चन्द्र ^{९०} हासां ^{९१} भोड़,
^{९२} आसमाणां ^{९३} अच्छरां ^{९४} उतारे ^{९५} लूण ^{९६} लगी ^{९७} आसां
^{९८} रीझै ^{९९} भाणा ^{१००} देख ^{१०१} रासा ^{१०२} तमासा ^{१०३} राठोड़ ।

१. भूज—समूह । २. थाटां—झौज इकट्ठी है । ३. बाजझाटां—तलवारों की आपस में झटका बाज रही है । ४. दुरदां—हाथियां । ५. रंभ—रंभा । ६. अँवास—महल । ७. बीजो—दूसरा । ८. देव—देवीसिंहजी, पोरण का वीर ठाकुर । ९. गैणाग—आकाश । १०. वत्ये—दाथ भर कर । ११. बाणांस—तलवार बाहता हुआ । १२. भिड़जां—घोड़ा । १३. यहलै—रोके । १४. गै—गैँडा । १५. गाढ़े राव—शूरवीर । १६. मैंगलां—हाथी । १७. गिल्लै—खारहा है । १८. खांगीवंद—राठौड़ । १९. बीराणां—५२वीर । २०. खेला—युद्ध । २१. मारहट्टा—मरहटा । २२. खागिया—तलवार । २३. आगिया—जुगनू । २४. लोहड़ा—तलवा । २५. बागिया—झगडा कर रहा है । २६. जोधार—योद्धा, १०० शूरमां १६ सामन्त । २७. दुवासा—रोनू तरफों से । २८. सिंधवा—सिंधुराग, युद्ध की राग । २९. चन्द्रहासां—तलवारें । ३०. भाण—सुरज ।

^१ सार धारां ^२ बिहंडै महेश शीश फेर साधे,
^३ भूलोक ^४ धणीरो नेत लाधो प्रव्वभेद,
^५ जै नप्र धणीरो नेत बाधो हू तो जहीं तरै,
^६ आपरो बापरो खादो सीलियो उम्मेद ।

^७ श्याम काम ^८ रिधूनाम ^९ जोधाणा ^{१०} आंजसै सिदा,
^{११} सुणे राव राजा राया बखाणां सिंघाल,
 थयो नरां लोक बीच सोभाग अच्छरां साथे,
 गयो सुरां लोक बीच बिजाई गोपाल ।

Summary of the Poem.

Champawat Ummed Singhji fought very bravely like Bheem Sen in the Mahabharat against the Marhatta army and their artillery. This Son of Shyam Singhji Champawat fought as bravely as his forefathers Thakur Dev Singhji and Gopal Dasji had shuffled off their mortal coil in the battle field, writing in golden letters the name of Marwar and faithfully rendering meritorious services to his Liegelord the Maharaja of Jaipur.

१. सार—तरवार। २. बिहंडै—कटकर। ३. भूलोक—अपने बसने की जगह मारवाड़। ४. प्रव्वभेद—
 सुशिकल बात। ५. नेत बाधो—कुरव बधाया। ६. सीलियो—वसूल करा दिया। ७. श्याम काम—
 स्वामी भक्ति। ८. रिधूनाम—वडाई का नाम। ९. जोधाणा—मारवाड़। १०. आंजसै—हर्ष
 कर रहा है। ११. सिंघाल—सिरह, ऊँचा। गोपाल—गोपालदासजी जिनके पुत्र विठ्ठलदासजी
 जिनके पुत्र जोगीदासजी जिनके खानदान में पोंकरण गीजगढ।

Jaipur-Jodhpur War.

Readers of the foregoing pages need not be reminded that the history of India following the decline and progressive dis-integration of the Mughal Empire presented a sad spectacle of intrigues, conspiracies and party dissensions, which offered tempting bait to the Afghan invaders, the Pindaries, the European Adventurers and, above all the Marhattas for their depredation, pillage and arson. Indeed, India seemed to have been 'no man's land. The Marhattas, who had formed a most powerful confederacy, had under the inspiring genius of the Peshawas now fallen off the highly patriotic ideal of Shivaji and embarked upon a mistaken policy of aggressive imperialism, based on sheer exploitation and loot. During this period of general turmoil and Marhatta domination Jaipur and Jodhpur, the two principal feudatories of Rajputana, pulled their resources to stem the sweeping tide of the Marhatta depredations and could, at a considerable sacrifice in men and money, maintain the integrity of their respective territories. But though displaying heroic deeds of valour and gallantry combined with strokes of statesmanship, the ruling

princes of Rajputana in the first half of the last century could not escape entirely the injurious contagion of the selfish motives of the Marhatta generals and their mercenary associates. The historical account which forms the subject matter of this thesis supplies us with an apt illustration of this moral decrepitude.

The much-lamented demise of Maharaja Bijai Singhji of Jodhpur, the son of the famous Maharaja Bakht Singhji, was followed by a war of succession among his sons and grandsons. One of the rival brothers, Bhim Singhji who rebelled many times during the life time of the deceased Maharaja, succeeded, with the aid of the powerful Sardars, in securing the gaddi. Immediately on his accession, Maharaja Bhim Singhji, following the family tradition of the Mughal rulers, started a crusade against all his erstwhile rivals and removed one after another the whole stock of Bijai Singots so that not a single potential claimant to the throne might survive. Only his cousin, Man Singhji, a shrewd prince, escaped by the help of the concubine of Maharaja Bijai Singhji, Gulab Rai and got possession of the fort and district of Jalor with immense hoards of money and treasure. Consequently Jalor was kept in a siege till Maharaja Bhim Singhji expired issueless. As Aurangzeb persuaded prince Murad to fall an easy prey to his crafty profession of friendliness, similarly, Maharaja Bhim Singhji wrote a soothing letter to his cousin to come to Jodhpur where they would divide the State in two equal shares. As a reply to the same historical letter the great Rajput poet Maharaja Man Singhji wrote that:—

आम फटै धर ऊलटै, कटै बगतरां कोर ।

सिर दूटै धड़ तड़फटै, जद दूटै जालोर ॥

The siege continued; both ammunitions and rations were exhausted. The besieged were on the verge of starvation. Raja Man was faced with two alternatives-unconditional capitulation or soldierly death. At that juncture Maharaja Bhim Singhji breathed his last and the besieged prince ascended the gaddi of Jodhpur.

Maharaja Bhim Singhji in his last years had contracted betrothal with the most beautiful princess of Rajputana, Krishna Kumari, the daughter of Maharaja Bhim Singhji of Udaipur. But unfortunately he died before the marriage was solemnised. As is customary the Sardars of Mewar came to Jodhpur with the request that as their princess was betrothed to Maharaja Bhim Singhji who died so early, his successor on the gaddi should accept the solemnised betrothal and complete the marriage ceremony. Maharaja Man Singhji abruptly said, "No ! I am just like a son of Maharaja Bhim Singhji and I consider this match objectionable; so I won't accept her hand. Marry her where you choose and like". Upon this Udaipur Sardars came to the Jaipur court and requested Maharaja Jagat Singhji, the young prince of Jaipur, to marry her. Maharaja Jagat Singhji of Jaipur before his acceptance of the proposal asked Maharaja Man Singhji about his denial and the latter repeated the same answer. Upon this the betrothal took place. But there were preparations from both the sides Jaipur and Jodhpur, for the marriage, and this was the tragic part in the whole affair.

Thakur Sawai Singhji of Pokaran was the most influential Sardar of Jodhpur at the time, and it was extremely unfortunate for both Jaipur and Jodhpur that their happy and cordial relations were

uselessly disturbed through the machinations of this crafty revengeful and machiavelian Rathor magnate.

Maharaja Bijai Singhji had killed his boldest and most powerful premier Sardar, Th. Deo Singhji of Pokaran, on a flimsy excuse. Upon this his two sons, Th. Sabal Singhji and Th. Shyam Singhji, raised the standard of rebellion. The former was killed in an encounter near Aaiji-ka Bhilara drenching the soil of the Luni with his blood, while the latter had gone first to Bharatpur and then to Jaipur and founded the big estate of Geejgarh, saving in Bharatpur the honour of Marwar, where the Jats of Bharatpur were preparing to attack the Jatni concubine Gulabrai of Jodhpur and her followers who halted at Bharatpur on their way to a pilgrimage. Sawai Singhji S/o Th. Sabal Singhji, succeeded to Thikana Pokaran and though outwardly friendly and loyal to the Maharaja, he had been casting about for an opportunity for avenging the blood of his two sires. The long looked for opportunity came when Man Singhji ascended the gaddi of Jodhpur without observing the local custom of seeking the formal approval of Th. Sawai Singhji who was then at Jaipur. Some courtiers reminded him that Pokaran's presence was essential on such an occasion. Thereupon the Maharaja curtly replied, "It is as good as saying that when no cock crows in the vicinity, the sun can not rise". When Sawai Singhji turned up, hot words were exchanged between the liege—lord and the satrap, and the latter remarked "Perhaps the Maharaja does not remember the common saying:—

‘रिणमलां यापिया सोदी राजा’ ।

The proverb is still current all over Marwar ? Th. Sawai

Singhji lost no time to feed fat his premeditated grudge against the ruling house of Jodhpur and played such a dirty and unpatriotic role as has hardly a parallel in the annals of Rajputana.

Perchance, Maharaja Jagat Singhji of Jaipur contracted a betrothal with the daughter of Th. Sawai Singhji of Pokaran, and it was decided that the nuptial ceremony should take place at Jaipur in the Haveli of the Thakur of Geejgarh. Maharaja Man Singhji, upon this, sent a message to Sawai Singhji that when an ordinary Rathor can not present a Dola to Jaipur Maharaja, it is derogatory to a Sardar of his position and calibre to present the Dola to the Maharaja of Jaipur.

Sawai Singhji atonce gave a similar taunting answer, "Thanks Maharaja for your golden advice, but permit me to say, sir, that my uncle had founded the Thikana of Geejgarh in Jaipur State. I am solemnising the marriage in that house and there is no loss of prestige to me. But lo! Maharaja Saheb, you are a stately elephant, none will venture to blame you and after all you have no ears to hear. But Alas! how we, the Rathores, will show our face when the betrothed princess of the Maharaja of Jodhpur will be the Maharani of Jaipur. In the eyes of the Kachhwahas of Jaipur, we will in particular, look so small. On this cutting remark the Maharaja sent for Th. Sawai Singhji and led by his bad counsels he sent letters to Maharaja of Jaipur and Maharana of Udaipur for the cancellation of the marriage preparations. Putting the torch to the gun-powder magazine, the crafty machiavelli of Rajputana, Th. Sawai Singhji, atonce went to the Zenani Deodhi and proclaimed broadcast that the widow Maji Sahiba, the pregnant consort of the deceased Maharaja Bhim Singhji,

had given birth to a posthumous son named Dhonkal Singh, and taking the infant in his possession sent him far off to a safe place i. e. Khétri in Shekhawati. Thus, the trouble arose which darkened the firmament of Rajputana with thundering clouds for many years.

Both the Maharajas of Udaipur and Jaipur, when they received the letters of Maharaja Man Singhji, were very much annoyed and angrily asserted, "We are no vassals of Marwar. It is no child's play, and Jodhpur will bear the consequences of its folly". Great preparations of marriage, nay of war, began, and the Jaipur Durbar opened its muster-roll to welcome any person who could bear a sword and also opened the doors of the treasury. Th. Pokaran atonce hurried to Jaipur and petitioned the Maharaja "Rely, Sir, upon my word. Be prepared for the battle. I give the word of honour that at the eleventh hour I will betray the Jodhpur-prince in the battle-field, and with all the Marwar Sirdars and Rajputs, I will come under your banner. Defeat and destruction of Maharaja Man Singhji will be sure, and we, all Rathores, will follow you as your servants to take part in the nuptial ceremony at Udaipur. The only return we expect from your Highness is that Maharaja Dhonkal Singhji should ascend the gaddi of Jodhpur.

It was, of course, a critical situation which offers a striking resemblance with that which threatened the placid atmosphere of Rajputana on the occasion of the Swayambar ceremony of the princess Sanjogta, daughter of king Jai Chand of Kannoji, ultimately resulting in the permanent bondage of Hindustan. The question of honour to both Marwar and Dhundar was at stake and war preparations were made on a big scale in both the States. It was only an

irony of fate that the three great rulers of Rajasthan were dragged in such a civil war. It is a question of prestige and religious sentiment with the Rajputs that a betrothed girl should be married at all costs and at all hazards, and that he is a ban to the Khastriya race whose betrothed fiancée goes to another suitor. As it has been told above, the betrothal ceremony took place in both of the States under different circumstances which were exploited by designing persons like Th. Sawai Singhji of Pokaran to further their selfish ends.

“All the Rathores from distant Sindh to Ajmer-Merwara flocked under the Marwar standard. Help of Daulat Rao Scindhiya was sought, and the spirited prince Jaswant Rao Holker who was stationed with his troops at Hurmara in Ajmer Merwara (near the present Tilonia Rly. Station) was also requested to help Marwar in its hour of need. When Holkar was waging war with the East India Company, it was Jodhpur only that had saved the members of his family by offering them shelter in its territory. So the Jodhpur Durbar was rightly claiming the help and the Holkar, on his part, was eager to repay the gratitude. Moreover, the Jodhpur Durbar succeeded in getting the help of the Maha Raoji of Bundi in the cause. The Jaipur Darbar, on the other side, was more statesmanlike and diplomatic in procuring outside help. Jaswant Rao Holkar was stationed only at a distance of a few miles from the battlefield, as Purbatsar and Harmara are not far from each other. He was stationed there for a long time, although his troops were in mutiny and he had not a strong grip over them.” (*Memoirs of Md. Ameer Khan by Basawanmal Page 208*).

Be it said once more that the Marhatta hordes and the Pindaries had only their own interests at heart. They were mere adventurers without the least regard for their promises and words of honour. Loot and arson were their daily profession and means of existence. They were ever ready to barter their conscience, if they had any, for money. There are many instances in that darkest period of Indian history when they sided with one party and quickly betrayed them and joined the other side more hastily than a person changes his dress. Driven by the experiences of the time, both Jaipur and Jodhpur had to enlist the services of these wreckless and utterly unscrupulous hordes.

“Daulat Rao Scindhia, his four generals-Sirjerao Ghatke, Ambaji Inglia, Bapu Scindhia, Jean Baptiste, and Jaswant Rao Holkar with his right-hand man, Nawab Ameer Khan Pindari and scores of such powerful adventurers were ready to be sold to the highest bidder and change sides just to suit their selfish purposes. Chivalrous, brave, simple and honest Rajputs were no match to their treachery and artful devices, and hence they courted their destruction at their hands. Rai Ratan Lal, the Dewan of Jaipur State, was a statesman of a very high order. He bought the benevolent neutrality on the part of Jaswant Rao Holkar by giving him ten lakhs of rupees in cash and a hope for another ten lakhs on reaching Kotah, the destination of Holkar. He also won over Nawab Ameer Khan to Jaipur side in the same parley.”

“The Maharaja of Jodhpur had given shelter to Jaswant Rao's family at a critical moment, when there was none to help them; but Holkar forgot the same and did not hesitate to leave Maharajah Man-Singhji in a helpless plight. Jeet Mal Munshi of Marwar tried to persuade both of them to side with Rajah Man Singhji and offered a

larger sum of money along with a tract of land, yielding a large income, if they would throw off their engagement with Jaipur and enter into terms with Jodhpur, but to give the devils their due, they gave a flat denial." (*Memoirs of Md. Ameer Khan Nawab by Basawanmal* page 306).

Meer Mukhdoon of Hyderabad, Wazid Khan, Khuda Buksh, Meer Sudruddin of Sarangpur, Meer Mardan Ali and the Nawab Khan Jahan also with all their troops joined the Jaipur side. Maharaja Sujan Singhji of Bikaner with Thakur Sawai Singhji of Pokaran joined the Jaipur cause. This whole heterogeneous mass under the Jaipur banner proceeded towards Parbatsar, the boundry of Jaipur and Jodhpur territories following a circular route through Shekhawati and proceeding towards Khood and Khandela to collect big quotas and to avoid the conflict with Jaswant Rao Holkar. In this detour, the idea of the Maharaja was also to get the help of Bikaner, and to fall directly upon Jodhpur troops from the rear and also to cut off their communications. Nawab Ameer Khan's troops proceeded to Sambhar direct from Shahabad through Lakheri Ghat. Ahmed Khan, the Ameer's nephew (sister's son) was reinforced by Namdar Khan, Imam Buksh, Sumut Khan (Karim Khan's son) and the Pindaries. To this multitude Bala Rao's division of Scindhia's army was also added.

From Khandela this army reached Danta Ramgarh, where Nawab Ameer Khan Pindari joined, after leaving Sambhar. There was a big collection of his troops and artillery and his big forces proceeded towards Parbatsar. On the other side, Maharaja Man Singhji reached Parbatsar with about 60,000 Marwar Horse and foot to challenge the enemy. From here Maharaja Jagat Singhji sent

Sirje Rao Ghatke to make collections in the Jodhpur State, who plundered Pali and other places under Jodhpur. Intelligence of this raid having reached Maharaja Man Singhji, he detached a party of the Jalor horse and sent it to meet the incursion. These troops, however, being tampered with, Th. Sawai Singhji and the Maharaja of Bikaner deserted their colours at the very moment and came over to the side of Maharaja Jagat Singhji.

Nearly half of the army consisted of mere mercenaries and was bought by fat amounts. Generals like Maharajah Man Singhji or Mirza Raja Jai Singhji only could have controlled this multitude of different nationalities, creeds and religions, and a young, inexperienced Maharaja, like Maharaja Jagat Singhji, could only drag them making a parade of superior numbers on the battle field. Had not the Rathores been betrayed, it would have been difficult for Jaipur to withstand their dashing onslaughts.

Not far from Geengoli, once at Gangwana on the same range of mountains only 5000 Rathores had attacked the rank and file of 36000 Rajputs under Sawai Jai Singhji so furiously that it was difficult for the Jaipur army to keep the field, and at other times, too, Rathor horse-men had wrought havoc in the enemy's rank. Even on this occasion, 50000 Rathore Rajputs, "Ek Bap Ka Beta", were ready to fall upon a two times bigger host, but at the eleventh hour the tide turned and alas! only five thousand faithful troops were left with Maharaja Man Singhji while others went over to the side of Jaipur. In Rajput history it is the only instance, when in the thick of the fight the Rajputs had left their sovereign in the lurch. Thakur Sawai Singhji deceived the Rathores urging that the young Maharaja

Dhonkal Singhji was the posthumous son of Maharaj Bheem Singhji, and was the rightful claimant to the throne, that Maharaja Man Singhji was a pretender and, that therefore, he should be deserted. The first encounter took place on Saturday "Phalgun Sudi 5, 1863 Sambat. Rao Chand Singhji of Duni, Bakhshi Kripa Ram and Bahkshi Sheo Lal and Khushyal Singhji, the illegitimate son of the Rao of Duni, were the chief generals of the Jaipur Army. When the Maharaja of Jaipur was victorious there were great rejoicings and a salute of guns was fired.

On this sudden turn of events Maharaja Man Singhji was amazed, depressed and panicstricken. Not knowing what to do he was even ready either to commit suicide or to fall upon the powerful enemy force with the remnant of his army and to court death bravely. Thakur Shivnath Singhji Mertia of Kuchaman, Th. Sultan Singhji Udawat of Nimaj, the Champawat Thakur Anar Singhji of Ahore Hindal Khan in the pay of Maharaja Man Singhji and the battalions of Rao Rajaji of Bundi only were on the side of the Maharaja on this fateful day, and the Geengoli pass was heroically defended by Bundi forces and Hindal-Khan like Leonidas at Thermopylee. At this juncture the opportune advice of the shrewd Thakur Shivnath Singhji of Kuchaman was followed. He pointed out that instead of perishing like moths it was more advisable that they should retreat towards their impregnable fortresses as hurriedly as possible and then collecting their forces wreak vengeance upon the enemy and their fellow-Rathores who had so shamefully betrayed the country's cause by joining the enemy.

We can not call this short skirmish a battle. Yet this was the first warfare worth the name in Rajputana's History. Thakur Sawai

Singhji of Pokaran was playing a nasty game of double-dealing. His only intention was to destroy Maharaj Man Singhji and to give the Jodhpur Gaddi to Maharaja Dhonkal Singh, the pretender, who was a puppet in his hands. Rai Chand Diwan of Jaipur also was working in his favour so that he might exercise equal influence over both the States. Th. Sawai Singhji persuaded Maharaja Jagat Singhji to march straight on to Jodhpur and put an end to the whole plan of Maharaj Man Singhji to recollect his forces. Accordingly Maharaja Jagat Singhji postponed going to Udaipur to solemnise the marriage which seemed to be purely a selfish act. The scotched snake, Maharaja Man Singhji, must be killed first. The huge army looking like a sea of human heads, led by a score of leaders working at cross purposes drifted towards the Jodhpur fort. At Dangas, near Merta, a running battle was fought and there were a few other skirmishes on the way, the most important of which being that of Falodi where the garrison bravely fought till it was captured and given over to Bikaner as the reward of its help. (Tod. page 159) Shivalal Bakhshi an officer of Jaipur pushed further on and reached Bisalpur near Jodhpur where the Rathor warriors were trying to give battle; but as Nawab Ameer Khan's army also joined this advance guard, Maharaja Man Singhji did not consider it advisable to risk a pitched battle. Hence they fell back on safe lines near Jodhpur city, and to be safer still Maharaja Man Singhji thought it prudent to move further on to Jalor, which fort was the field of his past activities.

Jaipur authority in the meantime was established over Nagor, Merta and Purbatsar, including other places in Marwar, and Bakshi Shivalal was making use of 40,000 horses in making collections in all

directions. Nothing was left to Raja Man but Jodhpur itself, Jalor and the fort of Sivana. Raja Man now formed a garrison of 5000 men on whom he could depend. So ample did he deem this number, that he despatched strong garrisons from Hindall's brigade, with some Deora Rajputs, to garrison Jalor, and preserve the distant castle of Amerkot from surprise by the Sindies. Having thus provided against the storm, he fearlessly awaited the results. But so alienated was his mind from his kinsmen that he would not even admit to the honour of defending his throne the four faithful chieftains who in the general desertion, had abided by his fortunes. To all their entreaties to be received into the castle, that, "They might defend the Kangraś (the battlements) of Joda", he replied that, "they might defend the city if they pleased," and disgusted with such a return for their fidelity, they increased the train of his opponents, who soon encompassed Jodhpur". (*Annals of Marwar by Tod page 158*).

The main army under Maharaja Jagat Singhji reached Peepar on Chait Budi 10th., 1863 Sambat, Friday. Here 22 big guns were captured from Marwar, and were presented to him.

At the village of Chainpura near Mandowar and Jodhpur the Maharaja of Jaipur rode in procession just after sunset to Maharaja Dhonkal Singhji's camp and Maharaja Dhonkal Singhji advanced forward to receive him. They cordially embraced each other and after entering the main Shamiana sat on the cushion. There Maharaja Jaipur, Maharaja Dhonkal Singhji and Maharaja Surat Singhji of Bikaner took part in the Darbar.

On Friday Chait Sudi 10th., 1864 Sambat, Maharaja Jagat Singhji met the advanced forces of Singhi Rai Chand Bakhshi and

Nawab Ameer Khan, and the combined force moved forward from Bisalpur and reached village Chainpura in the suburb of Jodhpur. They took possession of the Jodhpur City the same afternoon. The victory was proclaimed in the city in the name of Maharaja Dhonkal Singhji on the 16th April, 1807.

Maharaja Jagat Singhji posted his troops opposite the Merta gate in Rain-Ka-Bag, Ameer's troops at Akheraj's tank, the Shekhwati and other quotas with Sawai Singh's troops on the other side and trenches were thrown up everywhere on the 1st May, 1807 A. D.

Raja Man Singh sent Gholamee Khan Afghan, who had been the Ameer's wakil with Jaswant Rao and had been employed by the latter on important missions, to the Ameer secretly to ask his aid in his utter helplessness. The Ameer could not persuade himself to enter into any negotiations at that time and sent back a decided negative. (*Memoirs of Muhammad Ameer Khan Page 318 by Busawanlal*).

In India there were many invincible forts, and specially in Rajputana there were a few such as Ranthambhore, Chittor, Bharatpur, Jalor, Kumbhalgarh and Jodhpur. The Jodhpur fort, though neither so big as Chittor, nor so surrounded on all sides by mountain ranges as Ranthambhor, nor so steep and sequestered as Kumbhalgarh, but is isolated, straight and strategically situated on a small and low hill, jutting out over the desert having a majestic view that few forts like it offer so much difficulty to a successful and effective siege. Few nations of the world can boast of such heroic traditions of dogged resistance from within their besieged

forts like the Rajputs, nay like the Rathors before whose patriotic valour and courage of despair the enemy's success or victory fades into insignificance. The impregnable fort of Jodhpur was garrisoned by the brave Rathors commanded by their Maharaja, Man Singhji in person who had had the grim experience of standing the siege of Jalor for full 12 years. The Rathor poet rightly says that the Maharaja of Jodhpur like a formidable lion entered into the fort which was like a yawning cavern.

लारमान बाहर लिए, भड़जग जाहर भूप ।

आयर थाहर ऊरे, रुपियो नाहर रूप ॥

For the first few months the fort heroically stood against all attacks; but at last the Jaipur big siege-guns were raised on the hillock of 'Sindurya' from where were bombarded the vital parts of the fort and the Lohapol (iron gate.)

As rations were dwindling down day by day and the patience of the besieged was exhausted, Maharaja Man Singhji wrote a letter to Th. Sawai Singhji saying "By your hands Rathor honour and reputation have been harmed a lot. You should be rather ashamed of the ignominy which you have bought for Jodhpur. It is high time that we should make up our internal differences. Dhonkal Singh is, after all, a Rathor. Take one half of Marwar, having its capital at Nagore and the other half with Jodhpur should be left to me; by this Marwar will be left to the Rathors and our honour will be mutually saved" This golden advice fell flat upon the ears of Thakur Sawai Singhji, and he refused to come to an agreement, retorting "If you have some interest of yours at your heart, leave the fort, come to Dhonkal Singhji and [get a reasonable Patta."

Upon this Maharaja Man Singhji finally made up his mind to throw open next day the gates of the fort like the 'Shaka' of Chittor, and to die a hero's death. At this juncture the two old ministers of the State, Indraj Singhee and Ganga Ram Bhandari who both were prisoners in the fort, addressed their liege-lord thus "it is the time for us to be true to our salt and to show the faithful service of hereditary slaves. Believe, Sire that as long as blood is flowing in our veins we shall, in this time of adversity, do our best to save Marwar, Your Highness' person and the battlements of Maroo, provided that we may have the opportunity to be able to go out of the fort". (*Bans Bhasker Page 3970*).

Khusyal Singhji, as already mentioned, was one of the responsible officers of the Jaipur troops. He was a foolish, proud and hot-tempered man. At that time some hot words were exchanged between him and some Jaipur Sardars. Seeing this Indraj and Ganga Ram, after satisfying their master by solemn oaths, came out of the fort and stealthily joined Thakur Sheonath Singhji of Kuchaman and other such Rathor Sardars as were true to their sovereign.

"In the meantime, while Raja Man was encircled by his enemies, dissensions had been brewing in the allies camp. Bapu Scindhia, Ambaji Ingolia, Joan Baptiste came with Daulat Rao's army to Merta and from there Ambaji came to Jodhpur on 7th June, 1807. Scindhia thought in his mind that if Nawab Ameerkhan was successful in his adventures in Rajputana he would be all powerful and Scindhia's power would be eclipsed there. Ambaji Ingolia, who took part in the secret deliberations of the Jaipur Durbar forcefully told Diwan

Rai Chand and Th. Sawai Singhji that it was foolish of them to call in Ameer Khan. He continued saying, 'look at the character and actions of the people of Holkar School. His master Jaswant Rao Holkar, who had intimate friendship with Marwar and had a debt of gratitude has but in a minute forgotten the same and has deserted marwar at the time of adversity. We are sure that his lieutenant, too, will follow suit'. The Diwan sneeringly started and said, "Ameer is a suckling infant; what can he do to injure us, as we are now at a most advantageous position." Ameer hearing of this conversation sent Rai Himmat Rai and Lala Mahtab Rai to Rai Chand Diwan to say that they might say or do with impunity what they liked but Sawai Singh was an unlucky man. All, who had been hitherto connected with him, had been ruined and, after all, fate was everything".

"At this psychological moment Raja Man Singhji, hearing of the growing misunderstanding between Ameer and the Jaipur Durbar, sent a letter written with his own hand secretly through Ghulam Khan, saying that the Ameer must know how his friends nay, the world had deserted him. He was now reduced to the last extremity, and if Ameer would take up his cause in his difficulty he would recollect the service with gratitude for the rest of his life. Although on the former occasion of Gulamkhan's bringing him a similar message, he had no ground and no intention to break with Raja Jagat Singh, Ameer Khan, on receiving this second letter, absolved from all obligations to the Jaipur Darbar by the Raja's conduct, and by the open and secret designs against him of his officers and advisers, determined, in a revengeful mood to provide for his own safety. He accordingly sent the jamadar of his harkaras to

Raja Man Singh, to ask, in the event of Ameer's mending his affairs what he might expect. A drowning man catches at a straw and lest he should miss the helping hand of Ameer Khan he wrote with his own hand in reply, that he would pay four lakhs and fifty thousand rupees per mensem, besides taking a brigade into permanent service and would further give Ameer a Jagir of four lakhs for kitchen expenses, and confer Jagirs also on his principal officers. Ameer keeping the letter, said, I am going from this place immediately; the Raja will see what will follow; but let him write to Singhee Indraj. who is in the hills towards Ajmeer, to cooperate with me". The Raja lost no time in doing so. (*Memoirs of Mohammad Ameer Khan by Busawanlal Page 323-24.*)

Similarly Sirje Rao Ghatke, Daulat Rao Sindhia's father-in-law, quarrelled with Ambaji and came to an understanding with the Nawab who left Maharaja Jaipur's side and decided to attack Jaipur which was then unprotected. He came to Bisalpur, his headquarter, on 7th July, 1807 (*Vide Report of Delhi Resident and P. 25 of Ameer Khan's memoirs*) taking Sirje Rao Ghatke with him. Ameer taking the command of his troops marched immediately to Peepar and plundered the place and demanded money contributions from those who escaped pillage. Next morning he again marched on, and from the villages along the line of his route levied 20,000 rupees and then came to Bhairoonda seven or eight Kos from Mairta and there encamped. Here he was joined with Indraj Singhee who came with 200 horse from Ajmer under Mansingh's instructions.

People say that the Jaipur Maharaja became panicstricken at this sudden reverse of his fortune. But though he was young, yet true to

the blood of Maharaja Man Singhji, Mirza Raja Jai Singhji, Sawai Jai Singh, Ishwari Singhji, Madho Singhji and Pratap Singhji who were all born generals, Maharaja Jagat Singhji, even in such a difficult situation, did not lose patience, nor courage. His cool head atonce planned the line of action. Atonce he deputed Bukhshi Shiva Lal with a mobile force which was further reinforced by the Hyderabad Afghans.

"Ambaji Ingolia now wrote pressingly to Bapu Scindhia and Joan Baptiste to assist with all their forces in putting down Ameer and to cooperate with the Bakhshi for the purpose. Ameer, however, had opened negotiations with Bapu Scindhia and ascertained his inclination to be favourable to himself. Singhee Indraaj was the medium through whom the negotiations were carried on, and he brought a message asking for a personal meeting with a few attendants. Ameer accordingly went with 500 horses, and met Bapu Scindhia, and pointed out to him that he had now an opportunity of establishing with ease an ascendancy in Jodhpur, and such an occasion would never recur. Bapu Scindhia, while welcoming the proposition, hesitated a little, as if afraid of being asked for a promise to divide the territory. Ameer saw what was passing in his mind, and said, in order to satisfy him on that point,—“If you determine to aim at this unworthy object of ambition, there are two ways of setting about it. You must either undertake it on your own account, or yourself receive money for your services in the cause. But what have I to do with territory? I am a soldier of fortune, and desire only my pay”. Bapu Scindhia’s doubts being thus removed, he asked Ameer what compact he had entered into with Raja Man Singh. Ameer told

him 'four laks and 50 thousand per mensem, and a brigade to be entertained in permanent service.' Bapoo Scindhia then said, he would give two laks and fifty thousand per mensem. Ameer Khan being bent on winning him over to his side at all hazards said, "I would have taken even less". Thus the affair was brought to the desired issue, and written engagements were interchanged. It was agreed that both armies should march next morning to attack the Jaipur Bakhshi Shivalal. In the meantime, a dak-hurkara carried intelligence to Raja Jagat Singh, that something was in progress between Ameer and Bapoo Scindhia, and the Raja with his Diwan Rai Chand, immediately sent for Ambaji Ingolia and Sawai Singh to inform them of the circumstances and consult what was to be done. These two came off forthwith on dromedaries, all the way to Bapoo Scindhia's camp without stopping, and Ambajee, who was a cunning man, dressed himself like a Jogee, and said to Bapoo Scindhia—"If you link yourself with this Ameer, I shall give up the world and turn a Fakir. You cannot but know what reproach you will incur for this from Daulat Rao. Sawai Singh of hated memory, next took up the conversation, and said that he was ready to pay whatever Bapoo Scindhia might require for the present expenses of his troops, but for him to change sides in the manner proposed, and to be a pawn in the deplomatic game of Ameer, would be highly discreditable. Bapu Scindhia began apprehending that if he prosecuted the design planned with Ameer, Daulat Rao would be irretrievably offended, and would work out his ruin. Unscrupulous as he was and won over by the threatening bluff of Ambaji, and he withdrew from the compact he had made with the Nawab.

“Ameer Khan on hearing Bapoo Scindhia recant his engagement, said, addressing himself to Singhee Indraj, “A wise man was once asked, how many religions and how many hells there were, and he answered, the religions were few, but the hells were many, for every lying mouth is a pit of hell”. He then appealed to the Rathors and said, “Let those who desire to display their manhood join immediately, for I go from this to the fight”. (*Memoirs of Muhammad Ameer Khan by Basawanlal P. 326-28*) Thakur Shiva Nath Singh of Kuchaman, who was a brave and shrewd man, being amongst those to whom these words were addressed, rose and joined Ameer with about 500 Rathors and so did some inferior Sardars; but Sultan Singh of Nimaj, Keshri Singh of Asop and Keshri Singh of Auwa with other Rathors dependent on Jodhpur hesitated and held back on different excuses”. (*Memoirs of Ameer P. 326-28 by Basawanlal*).

As commanded by Maharaja Jagat Singh, Bukshi Shivalal proceeded on his task and came about 10 or 12 Kos from Ameer's ground. He displayed admirable sagacity, resourcefulness and generalship in fighting single handed against a big hostile force under Nawab Ameer Khan, Sirje Rao Ghatke's Scindhia troops and the Rathor horse under Indraj Singh and Shivanath Singhji Mairtia of Kuchaman. All of a sudden like a whirlwind, he fell upon the combined troops of the enemy, and drove them across the Luni River and surprised them at Govind Garh. (*Tod Vol. II. P. 159*).

The Nawab from Govind Garh proceeded to Pushkar and from there to Harmara and thence to Harsoli. The enemy came still in pursuit, and when Ameer continued his march from Harsoli in the night at about 3 hours before daylight, the Jaipur army came upon

him before he had well left his ground, and some skirmishing began. Ameer, upon this, ordered his reserve and baggage with the brigade of Sirje Rao Ghatke commanded by Hira Singh to retire into Kishangarh country and there to wait for further orders. He then with his own horse, Sirje Rao's Risalas and Shivanath's men continued his march for four Kos into Jaipur country drawing close to Shivalal Bakhshi, and skirmishing with his troops as he marched. The army halted at a village of Jaipur, because of the enemy gaining at this time an advantage. Moreover, he found it impossible to proceed on because the ground had become so soft, wet and slippery from heavy rain fall, that horses could scarcely move. Some of them indeed sank upto hocks in the soft black soil. Ameer, therefore, had to call a halt and decide upon the next course of action. Here a hurkara brought him intelligence that in consequence of the rain the brigade and reserves had been unable to move and were then but two Kos off. Ameer, being somewhat annoyed at this, sent more positive orders for the reserve and brigade to move into Kishan Garh. Their tents and equipage were all wet, but with extreme discomfort and in some confusion they made the march towards Kishangarh. Ameer had two light brass guns with him with which he opened fire on the enemy, and held them in check but after some discharges of round shot, he sent them also away to join the infantry. He then rode alone towards the enemy to reconnoitre, but found the ground everywhere so soft and bad, that he determined not to come to action (August 3rd, 1807) there. The enemy was also much hampered by the rain and halted in consequence. The taste they had of Ameer's father-in-law, Mohammad Ayaz Khan, who was serving in the Jaipur Army, to negotiate with Ameer for

his evacuating the country, saying, they wanted nothing else. Ameer made an appearance of yielding in order to gain the advantage of moving without molestation. He then marched in the height of the rain, and rejoined his reserve, which was six Kos off in Kishan Garh country.

Thus he was utterly disappointed in the night attack at Harsoli and Bakhshi Shivalal pursued Ameer-Khan up to Phagi at the very frontier of Jaipur. Astonished at his own success and little aware that the chase was in the direction projected by the enemy, Shivalal deemed that he had accomplished his part in driving him out of Marwar. He halted and leaving his camp repaired to Jaipur to participate in festivities. No sooner had Ameer Khan heard of this than he with his allies reached near Tonk and called to his aid the heavy brigades of Muhammad Shah Khan and Raja Bahadur (then besieging Isharda), and availed himself of the imprudent absence of his foe to gain over the Hyderabad Risala, a legion well-known in the predatory wars of that period (*Tod Vo. II page 160.*).

Ameer marched in order of battle to bring the Bakhshi to action, and was met half way by the Jaipur troops, between whom and Ameer a cannonade and musketry fire were exchanged for some hours. It rained all day, and in the night also which followed. So the battle was brought to no decisive issue. Ameer and his troops bivouaced on the ground, ready to resume fighting next morning, while the Jaipur troops returned to their tents, supposing Ameer's army would do the same. Ameer said his prayers at day-light, and made a special supplication to the God of battles for

victory. He then made the following dispositions. Lal Singh's brigade, with the heavy guns, was posted in front of his great standard elephant, and Ameer remained a little in the rear of the artillery and infantry, with the elite of his horse. On his right hand, he posted the Afreedee and Rampur Risaldars and their troops, with the brigade of Mehtab Khan; while on the left, he posted Shiva Nath Singh Rathor, and Sirjee Rao with Heera Singh's brigade. In this order, the battle commenced, and the troops were soon hotly engaged, and the conflict was waged on both sides with such heat and animosity, that the bird of sense soon left its nest in the brain of the combatants, and the earth trembled with the thunder of the artillery. At this period, the Rampur and Afreedee Risaldars, along with the brigade of Mehtab Khan, advanced to attack the enemy, but were met by Meerza Sabir Beg's battalions, having their artillery prepared with drag ropes, and these opened on them such a destructive fire of grape, as to produce great slaughter in the ranks of the assailants. The brigade began to waver, and the ground was wet and slippery, so as to be most unfavourable for cavalry to act. The attack thus failed and this wing of Ameer was beaten back; but a few of the infantry remained in a hollow, under cover, concealed from the enemy. Ameer seeing this came down from his elephant and mounted his horse named Nutwah, which was both fleet and active, and rode immediately to the scene of the confusion, calling out to the artillery men of Lal Singh's brigade, to open with the heavy guns on the enemies' reserves. Thence riding on to Shivanath Singh's men and to Sirjee Rao's troops, he passed the word for them to follow him to the charge, and though the ground was heavy and slippery, and the horses feet sank into the soil nearly to the hocks, he

persevered in his charge. By the aid of Providence, the shot from the heavy guns told on the reserves, and did considerable execution, creating great confusion there, and thus the moment was particularly favourable for the charge.

In short, the horse Nutwah carried his master so well through the wet and mud and heavy ground, that he seemed like a fish flying through the water, and Ameer, in consequence, far outstripped all his companions; none but Faqueer Muhammad Khan, Risaldar, a very brave man, was near, who kept by him and he pointed out to him at last that he was quite alone, asking him to look round, and see that no body was near but God's Providence in all things. How was it possible to think now of retreating? The Khan deriving fresh courage from these words, continued his advance along with Ameer, until they came close up to a battalion of the enemy, which immediately delivered its fire, but without effect. Ameer and his companion who seemed to be under the special protection of the Deity, escaped unhurt. It is true that owing to the rain being heavy, the fire was not very effective, in as much as many of the muskets did not go off. Ameer, however, being so completely isolated, did not like to charge the battalion in front, but rode round and got in to their rear. At this time a considerable body of Mehtab Khan's men, who, in the charge at the commencement of the action, had taken shelter from the grape in a hollow, as stated above, seeing the courage and exertions of Ameer in person, felt shame at their own cowardice and said to one another, "Here we are skulking, and hiding ourselves in corners, when our master is there alone fighting the battle". They accordingly ran out and renewed the action with

the battalion. It so happened, that while the Ameer was in the rear, as mentioned, the Meerza seeing him, rode up close, and fired a pistol at him, but as Providence had Ameer under His special protection that day, the pistol missed him and Ameer riding at the Meerza, struck him to the ground with his unerring spear, and then charging like a fierce lion into the enemy's ranks, he began dealing about him with sword and spear. The men being dispirited at the fall of their leader and without a commandant, became panic-stricken and took to a hasty flight. Such was the alarm and disorder, that although Ameer was alone, he rode after whole bodies, and on calling out to them to throw away their weapons, they did so, even to their shields. The main body of Ameer's horse and also his infantry now came up, particularly Mahtab Khan's brigade, and the victory was completed with great slaughter to the enemy. Sheonath Singh's people too, who had hitherto stood apart and taken no share in the action, were shamed by Ameer calling out to them, that while he was exposing himself, they kept aloof, and they too came forward and exerted themselves. In short the enemy's battalions of his left wing were utterly routed, and the army seeing it took to flight in confusion. The only troops that made a show of further resistance were two battalions, with four guns, under a Furungee named Khairat Museeh, Shubamat Khan, Vajid Khan Goorgeen Beg and some Kachwaha horse, also showed face at some little distance on the field of battle, and some of their horse were posted in a village between the two armies. Ameer reflected that unless this village was carried, the victory would not be complete. The horse attached to his own brigades charged home into the village, and drove the enemy's horse out on the other

side. Ameer being satisfied⁷ with this, restrained his men from further following the enemy saying, "You must advance with prudence for if you are checked it may give a turn to affairs, that will spoil all our victory". Soon after this, the body of infidels, above mentioned, began to march off, for, though at first they showed a disposition still to dispute the field, they saw at length no hope of restoring the fortune of the day. Upon this Muhammad Umer Khan of Rampur, with whom there were about one hundred horses, came up to Ameer and said, "With your leave, I will cut that body of the enemy to pieces." Ameer forbade him from going against them, but he would not be restrained. On his approaching them, however, the party halted and said, "We can never think of surrendering our arms to you, you had better let us alone, and go your way"; whereupon the Khan returned without effecting his purpose. (*Memoirs of Muhummad Ameer Khan by Busawanlal Page 332-337.*)

This battle (near Phagi and Madhorajpur which took place on August 18, 1807). was a sudden attack upon the Kachwaha troops who were caught unawares. The account of the battle was written by Ameer's own historian. Nawab Ameer Khan collected other generals also who were stationed near Tonk side; while the Jaipur forces were pursuing the Nawab's troops, defeating him in many skirmishes and crossing hundreds of miles of barren land in heavy rains. Once at last continuous fatigue and inclemencies of weather told too much upon their Herculean frames. But against these insurmountable difficulties and inconveniences they so bravely fought that the Tonk annalist characterises Ameer's victory as a miracle. Rightly Col. Tod says, "Having effected this object, he assailed the Jaipur force

which not-with-standing this defection, and the absence of its commander, fought with great valour, the battalions of Heera Singh being cut to pieces". (Tod Vol. II. P. 160). For nearly all the time Meer Khan was left single on the battle-field and though one part of the Jaipur army was annihilated after a stubborn resistance against whole of Nawab's forces supported by Scindhia's troops under Daulat Rao Scindhia's father-in-law Sirjee Rao Ghatke and the big force of Rathors under Th. Shivanath Singhji of Kuchaman and Indraj Singhee, yet they most bravely encountered the enemy; the Nawab was nearly killed by the pistol shot of Meerza Sabir Beg but afterwards numbers prevailed over valour.

The main army under the Firungee named Khairat Museeh, Shuhmat Khan, Vajid Khan, Gurgeen Beg and some Kachwaha horse, were bravely posted in a village between the two armies. This force with other forces from Jaipur was rallying at Sanganer. The dak hurkara brought the intelligence and upon this Ameer advanced 5 Kos from the city and two Kos from Sanganer and there encamped. Nawab Ameer Khan was a brigand chief. It was not easy to enter Jaipur and according to the reports of the resident at Delhi Ameer withdrew from the neighbourhood of Jaipur because he was not strong enough to do anything against the place" (Ameer's memoirs page 388). The Nawab after this returned to Marwar side with the Scindhia troops and the Rathor force. The Marhatta and Pindari adventurers, as always, did not take more time in changing sides than the garments which they wore on their persons. Ambaji Ingolia and Sawai Singhji were still clinging to the side of Jaipur in the siege of Jodhpur while other Sardars of Marwar had gone to the side of Ameer Khan, so Maharaja

Jagat Singhji prudently decided to raise the siege of Jodhpur where after a short time he had to encounter the forces of Ameer Khan, Rathors and Sirjee Rao Ghatke's from outside, and the garrison of Rathors under the Maharaja inside. The forces of the Rajas of Bikaner and Shahpura had already withdrawn from the confederacy and marched home". (*Tod Vol. II page 160*)

Jaipur Maharaja, like a born general, thought it advisable to settle Maharaja Dhokal Singhji and Sawai Singhji at Nagore which was a stronger and more convenient place, and left his Sirdars, Bapoo Scindhia and Jean Baptiste with them to look after their interests. He further promised to leave an army in Sheikhawati for their support and to join it in person with a light force, in case they should be hard pressed at Nagor. Thus leaving Sawai Singh at Nagor, the Raja marched and encamped next at Khattoo (Marwar State) 24 Kos from thence". (*Ameer's memoirs page 342*).

"From there Maharaja Jagat Singhji with Ambaji Ingolia left for Jaipur to prepare for the second encounter and also for the nuptials with The Udaipur princess. Ambaji accompanied Maharaja Jagat Singhji upto Minda, on the Jaipur and Jodhpur boundary and left the Maharaja on 4th October, 1807 and made towards Ajmer (*Ameer's memoirs page 342*).

Maharaja Man Singhji was the most fortunate prince of the time. Two times in his life he stood the siege, once at Jhalor against the whole quotas of the Jodhpur Maharaja and a second time at Jodhpur against the combined armies, yet by the grace of Almighty he was relieved from the disaster. In this last siege of Jodhpur,

when his besiegers had melted away, he was left sole master of the situation he heaved a sigh of relief and the great Rajput poet uttered in ecstasy his prayers to the God in these pathetic but proud words:—

सज कूरम शीशोद विकट तट वंकट समूह वर ।
 वारि बन्धु विस्तरिय सकल देशोत सिरोरुह ॥
 विक्रमपुरपति विषमं भयो तहँ ग्राह भयंकर ।
 पति यवन बेला प्रधान आवर्त अनन्तर ॥
 पाखण्ड जहां वज्जत पवन शत्रुनदी प्रवहन समर ।
 ऊतःथो दास देखत अखिल, कृपा नाथ कैवर्तकर ॥

Nawab Ameer Khan had no morals; he was a fast friend of Thakur Sawai Singhji of Pokaran and Maharaja Jaipur; he left their side at the eleventh hour, and when Maharaja Jagat Singhji was trying to give the promised help to Sawai Singhji, and had made all the preparations for his marriage with the princess of Udaipur, Nawab at the instigation of Maharaja of Jodhpur committed heinous crimes which are unprecedented in the history of Rajputana, nay of mankind; one was treacherously killing Th. Sawai Singh with all of his associates against the canons of hospitality, and the other was the killing of Krishna Kumari, the gem of Rajpootana in the most treacherous and villainous way, Maharana Bhim Singhji, the father of the princess, at the instigation of Th. Ajeet Singh Chondawat of Aaseend, perpetrated this crime, being greatly distressed and overwhelmed by multiplication of troubles. Not satisfied with these orgies of blood, he now intrigued with the friends of the murdered Th. Sawai Singhji, forced his way into the fort of Jodhpur and killed Indraj Singhee and Mansinghji's preceptor-Deonathji. Maharaja

felt the bereavement of both of his right-hand men very much, and he expressed his admiration for Indraj in the following lines:-

पोढयो किण पोसागसूं, जागां कैदी जोय ।
 गेह कटै है जीवतां, होइन मरतां होय ॥
 बैरी मारण मोरखां, राज काज इन्दराज ।
 मै तो सरणै नाथ कै, नाथ सुधारे काज ॥

In recognition of the meritorious services of Indraj Singhee, Maharaja Man Singhji gave a Jagir of 25 thousand rupees per year, Diwan's post and the honour equal to that of the eldest Maharaj Kumar of Jodhpur to his son Fateh Raj Singhee. Maharaja also wrote a Khas Rukka. The following is its true copy.

श्रीनाथ जी

सिंहवी फतेराज कस्य सुप्रसाद बांचज्यो तथा इन्द्रराज रे निमित्त ११ जणां नै पियाला दियाने सरकार रो खैरखुवाह पणो राखणांसूं मोरखां इन्द्रराज नै काम में लयायो ते परगना च्यार नहीं दिया जणां की कठाताई तारीफ कहूं । उनने म्हारी नौकरियां बहुत २ दीनी । उणारे मरणेसूं राज नै बड़ो हरज हुयो । परंत अब दीवाणगीरी रो रु० २५०००) रो पट्टो धानै इनायत कियो जावै है । सो उणारे ऐवज थे काम करज्यो । और थारा कुरब इण घर में म्हारा कुवारसूं ज्यादा रहसी । ओ थारी नोकरियां लायक थारे वास्ते कांई सलूक नहीं कियो नै मनै आधी मिलैला चौथाई तने देनै खावांला । तूं कोई तरैंसूं और तरह समझसी नहीं । और थारै तो बाप मै बैठाहां कसर पड़ी तो म्हारै पड़ी । सम्बत् १८७२ आसोज सुदी १४ सही म्हारी ।

Raja Man Singhji was undoubtedly a very enlightened gallant and courageous ruler of his time. We cannot question the course of his action upto the treacherous murder of Th. Sawai Singh and his associates, as they were the real authors of the awful tragedy. He was also justified in fighting against Jaipur when there was a rivalry between two in vindication of their family prestige and

honour. But his subsequent recantation-the immediate cause of the most pernicious war after a definite and peremptory refusal to accept the (proffered) betrothal was atonce unwise and unjustifiable. The most diabolical act on his part was to instigate the crafty and unscrupulous Ameer Khan to do away with vergin Krishna. It was poetic justice that towards the end of his eventful career he lost his mental faculties and was put to inhuman tortures in a dark dungeon by his son and successor to the Gadi, Chhatra Singh who died heirless, a most shameful death. The half crazen Raja survived this son and was restored to the vacant Gadi to drag on a miserable existence which ended a few years later in the lonely palaces of Mandowar. The part played by the Maharana-the unfortunate father of the princess-in the historical tragedy cannot be held free from reproach. It was at his invitation that Maharaja Jagat Singhji agreed to accept the hand of Krishna and the betrothal was performed. Though willing to fulfill his part of the sacred agreement, he betrayed culpable cowardice and weakness in not rising up to the occasion. It is true that he was greatly distressed and might have lost mental equilibrium at such an unforeseen calamity over his beloved daughter's marriage, yet it was an outrage on filial affection, nay, a deliberate crime to make an innocent daughter a scapegoat for his self sought troubles. If not an actual murderer he was at least an accomplice in that satanic crime. About Thakur Ajeet Singh Chundawat, a black sheep among the contemporary Rajputs, the less said, the better.

The Jaipur Maharaja had been true to his family tradition. From start to finish he had been fighting for a chivalrous and righteous cause. He was never a suitor for the Udaipur princess;

but once he had accepted a willing invitation of the Maharana and had performed the betrothal, he could no longer follow the policy of blind-eye. He must win the prize at any cost, and actually he sent in June 1806 the preliminary presents incidental to the marriage, which were accepted by the Maharana. The war, if it was a war at all, was forced upon him. To avoid such a war at its very initial stage, however, unjustifiable it may be considered now, would have meant complete self abnegation combined with culpable dereliction of a sacred duty on his part. In spite of all he did, there was yet something wanting in him. Knowing, as he did, the under currents of intrigues and plots in both Jodhpur and Udaipur forts, he ought to have remained alert about the turn of affairs there and dashed forward at all risks and hazards like the Chowhan prince, Prithvi Raj, to marry and then carry off his betrothed bride and thus to rescue her precious life as Maharana was quite in favour of Jaipur alliance. But the poetic justice came in his way. He also breathed his last in prime of his life.

Truly speaking, Krishna was suffered to meet with her tragic fate as an expiation for the sins, conscious or unconscious, on the part of the contemporary Rajput princes and playing into the hands of a few selfish adventurers of different nationalities. But history has a nemesis and perhaps it was due to the curses though inarticulate, of the heavenly damsel that each of those, ruling houses—Jaipur, Jodhpur and Udaipur—was visited with her wrath and was penalised in some way or other. A better and more fitting conclusion of this tragic account can hardly be conceived of than its graphic and realistic description of Col. Tod in his classical work—the Annals and Antiquities of Rajasthan.

‘By the aid of one of the most notorious villains India ever produced, the Nawab Ameer Khan, the pretender’s party was treacherously annihilated. This man with his brigade of artillery and horse was amongst the most efficient of the foes of Raja Man; but the ‘auri Sacra fames’ not only made him desert the side on which he came for that of the Raja, but for a specific sum offered to rid him of the pretender and all his associates. Like Judas, he kissed whom he betrayed, took service with the pretender, and at the shrine of a saint of his own faith exchanged turbans with their leaders; and while the too credulous Rajput chieftains celebrated this acquisition to their party in the very sanctuary of hospitality, crowned by the dance and song, the tents were cut down, and the victims thus enveloped, slaughtered in the midst of festivity by showers of grape.’

‘Thus finished the under-plot; but another and more noble victim was demanded before discomfited ambition could repose, or the curtain drop on this eventful drama. Neither party would relinquish his claim to the fair object of the war; and the torch of discord could be extinguished only in their blood. To the same ferocious Khan is attributed the unhallowed suggestion, as well as its compulsory execution. The scene was now changed from the desert castle of Jodha to the smiling valley of Udaipur, soon to be filled with funeral lamentation.

‘Krishna Kumari Bai, the ‘Virgin princess Krishna’, was in her sixteenth year; her mother was of the Chawura race, the ancient Kings of Anhilwara. Sprung from the noblest blood of Hind, she added beauty of face and person to an engaging demeanour, and was justly proclaimed the ‘flower of Rajasthan’. When the Roman father.

pierced the bosom of the dishonoured virginia, appeased virtue applauded the deed. When Iphigenia was led to the sacrificial altar the salvation of her country yielded a noble consolation of her. The votive victim of Jephtha's success had the triumph of a father's fame to sustain her resignation, and in the meekness of her sufferings we have the best parallel to the sacrifice of the lovely Kishna; though years have passed since the barbarous immolation, it is never related but with a faltering tongue and moistened eyes, 'albeit unused to the melting ground'.

'The rapacious and blood-thirsty Pathan, covered with infamy, repaired to Udaipur, where he was joined by the pliant and subtle Ajeet. Meek in his demeanour, unostentatious in his habits, despising honours yet covetous of power, religion which he followed with the zeal of an ascetic, if it did not serve as a cloak, was at least no hindrance to an immeasurable ambition, in the attainment of which he would have sacrificed all but himself. When the Pathan revealed his design, that either the princess should wed Raja Man or by her death seal the peace of Rajwara, whatever arguments were used to point the alternative, the Rana was made to see no choice between consigning his beloved child to the Rathore prince, or witnessing to the effects of more extended dishonour from the vengeance of the Pathan, and the storm of his licentious adherents;— the fiat passed that Kishna Kumari should die.

'But the deed was left for women to accomplish, although the hand of man refused it. The Rawula of an eastern prince is a world within itself; it is the labyrinth containing the strings that move puppets which alarm mankind. Here intrigue sits enthroned, and hence its

influence radiates to the world, always at a loss to trace effects to their causes. Maharaja Daulat Singh descended, four generations ago, from one common ancestor with the Rana, was first sounded 'to save the honour of Udaipur', but horror-struck, he exclaimed, "accursed the tongue that commands it: Dust on my allegiance if thus to be preserved." The Maharaja Jowandas, a natural brother, was then called upon; the dire necessity was explained, and it was urged that no common hand could be armed for the purpose. He accepted the poniard, but when in youthful loveliness Kishna appeared before him, the dagger fell from his hand, and returned more wretched than the victim. The fatal purpose thus revealed, the shrieks of the frantic mother reverberated through the palace, as she implored mercy and execrated the murderers of her child, who alone was resigned to her fate. But death was arrested, not averted. To use the phrase of the narrator, 'She was excused the steel—the cup was prepared', and prepared by female hands. As the messenger presented it in the name of her father, she bowed and drank it, sending up a prayer for his life and prosperity. The raving mother poured imprecations on his head, while the lovely victim, who shed not a tear, thus endeavoured to console her. "Why afflict yourself my mother, at this shortening of the sorrows of life? I fear not to die. Am I not your daughter? Why should I fear death? We are marked out for sacrifice from our birth; we scarcely enter the world but to be sent out again; let me thank my father that I have lived so long". Thus she conversed till the nauseating draught refused to assimilate with her blood. Again the bitter potion was prepared. She drained it off, and again it was rejected;

but as if to try the extreme of human fortitude, a third dose was administered; and for the third time, nature refused to aid the horrid purpose. It seemed as if the fabled charm, which guarded the life of the founder of her race was inherited by the virgin Kishna. But the blood hounds, the Pathan and Ajit, were impatient till their victim was at rest, and cruelty, as if gathering strength from defeat, made another and a fatal attempt. A powerful opiate was presented—the Kasoomba draught. She received it with a smile, wished the scene over, and drank it. The desires of barbarity were accomplished. ‘She slept a deep sleep from which she never awoke’.

The wretched mother did not long survive her child, nature was exhausted in the ravings of despair. She refused food and her remains in a few days followed those of her daughter to the funeral pyre.

Even the ferocious Khan, when the instrument of his infamy, Ajit, reported the issue, received him with contempt and spurned him from his presence tauntingly asking him ‘If this were the boasted Rajput valour’? But the wily traitor had to encounter language far more bitter from his political adversary, whom he detested. Sangram Shuktawat reached the capital only four days after the catastrophe, a man in every respect, the reverse of Ajit, audaciously brave, he neither feared the frown of a sovereign nor the sword of his enemy. Without introduction he rushed into the presence, where he found seated the traitor Ajeet. “O dastard! who has thrown dust on the ‘Shesodia race’, whose blood which has flowed in purity through a hundred ages has now been defiled; This sin will check its course for ever; a blot so foul in our annals that no Shesodia will ever again hold up his head;

a sin to which no punishment is equal. But the end of our race is approaching; the line of Bappa Rawal is at an end; Heaven has ordained this a signal of our destruction". The Rana hid his face with his hands, when turning to Ajeet, he exclaimed, "Thou stain on the Seesodia race, thou impure of Rajput blood, dust be on thy head as thou hast covered us all with shame. May you die childless and your name die with you ! Why this indecent haste ? Had the Pathan stormed the city ? Had he attempted to violate the sanctity of the Rawala and though he had, could you not die as Rajputs like your ancestors ? Was it thus they gained a name ? Was it thus our race became renowned. Thus they opposed the might of kings ? Have you forgotten the Sakas of Chittor ? But whom do I address not Rajputs ? Had the honour of your females been endangered, had you sacrificed them all and rushed sword in hand on the enemy, your name would have lived and the Almighty would have secured the seed of Bappa Rawal ? But to owe preservation to this unhallowed deed ; you did not even await the threatened danger. Fear seems to have deprived you of every faculty, or you might have spared the blood of Shreeji, and if you did not scorn to owe your safety to deception, might have substituted some less noble victim. But the end of our race approaches.

The traitor to manhood, his sovereign and humanity, durst not reply. The brave Sangram is now dead, but the prophetic anathema has been fulfilled. Of ninetyfive children, sons and daughters, but one son (the brother of Kishna) is left to the Rana, and though his two remaining daughters have been recently married to the princes of Jaisalmer and Bikaner, the Salic law, which is in full force in

these states, precludes all honour through female descent. His hopes rest solely on the prince Juwana Singh, and though in the flower of youth and health, the marriage bed (albeit boasting no less than 4 young princesses) has been blessed with no progeny.

“The elder brother of Juwan died two years ago. Had he lived he would have been Umra the third. With regard to Ajeet, the curse has been fully accomplished. Scarcely a month after, his wife and two sons were numbered with the dead; (in the beginning of the 20th century the line is extinct and Ascend his Thikana is exheated) and the hoary traitor has since been wandering from shrine to shrine, performing penance and in giving alms in expiation of his sins, yet unable to fling from him ambition and with his beads in one hand, ‘Rama ! Rama’ ! ever on his tongue, and subdued passion in his looks, his heart is as deceitful as ever. Enough of him, let us exclaim with Sangram, dust on his head, which all the waters of the Ganges could not purify from the blood of the virgin Krishna, but ‘Rather would the multitudinous Sea incarnadine’ ?

His coadjutor, Ameer Khan, is now linked by treaties, ‘in amity and unity of interests’ with the sovereigns of India, and though he has carried mourning into every house of Rajasthan, yet he might hope charity and forgiveness would be extended to him, could he cleanse himself from this deed of horror, ‘throwing this pearl away, richer than all his tribe’. His career of rapine has terminated with the caresses of the blind goddess, who placed him on a pinnacle to which his sword would never have traced the path. Enjoying the most distinguished post amongst the foreign chieftains of Holkar’s State, having the

regulars and park of artillery under his control, with large estates for their support, he added the epithet of traitor to his other titles, when the British Government, adopting the leading maxim of Asiatic policy 'divide et impera' guaranteed to him the sovereignty of these districts on his abandoning the Marhattas, disbanding his legions, and surrendering the park. But though he personally fulfilled not, nor could fulfil, one single stipulation, this man, whose services were not worth the pay of a single sepoy, who fled from his camp unattended and sought personal protection in that of the British Commander, claimed and obtained the full price of our pledge, the sovereignty of about one third of his master's dominions; and the districts of Seronge, Tonk, Rampura, and Neembahaira, form the domain of the Nawab Ameer Khan, etc. etc.!! This was in the fitful fever of success, when our arms were everywhere triumphant. But were the viceroy of Hind to summon the forty tributaries now covered by the ægis of British protection to a meeting, the murderer of Krishna would still occupy a place (though low) in this illustrious divan,. Let us hope that his character being known, he would feel himself ill at ease; and let us dismiss him likewise in the words of Sangram, "Dust on his head".

Mind Sickens at the contemplation of these varying scenes of atrocity; but this unhappy State had yet to pass through two more lustres of aggravated sufferings (*to which the author of these annals was an eye witness*) before their termination upon the alliance of Mewar with Britain. From the period of the forcing of the passes the dismissal of the Jaipur embassy of Scindhia, and the murder of Krishana Kumari, the embassy of Britain was in the train of the evils described a most painful predicament when the hand was stretch'd

out for succour in vain, and the British flag waved in the centre of desolation, unable to afford protection. But this day of humiliation is past, thanks to the predatory hordes who goaded us on to their destruction; although the work was incomplete, a nucleus being imprudently left in Scindhia for the scattered particles again to form. (*Annals of Mewar by Col. James Tod Page 490 to 496*).

Battle of Bhomgarh Tonk.

After the demise of Maharaja Sawai Jey Singhji and the decline of the Mughal Empire and before the advent of the British rule, there was a general maladministration and chaos prevalent throughout the country. The Rajputana states which for ten centuries stood against the onslaughts of internal and external enemies had considerably deteriorated. They had now shown signs of utter ruin. For Rajputana had been the happy hunting ground for the Marhatta excursions, and the ruling princes, having been completely demoralised, had to confide in the power and resourcefulness of their ministers who were all powerful and equal to the situation.

The fratricidal war of the two brothers, Maharaja Ishwari Singhji and Madho Singhji and the inroads of the Marhattas in the times of Maharaja Prithivi Singhji and Pratap Singhji had weakened Jaipur considerably and, above all, the war between Jaipur and Jodhpur for the hand of the unfortunate princess Krishna Kumari of Udaipur had weakened the resources of both

States. In such a time the ministry had fallen from the shoulders of Thakur Megh Singhji of Diggi on those of Rao Chand Singhji of Duni; Dewan Rai Chand, Chaturbhuj and Purohit Manji Dass were also bargaining with this weak administration. Maharaja Jagat Singhji tried his level best to cope with the situation; but as has been already said, all the States of Rajputana were passing through a dangerous time and it was impossible to arrest the upheaval. For sometime, however, after the death of Rajamul Khatri, when Khushali Ram Bohora and Rao Bahadur Daolat Rao Haldiya held the reins of the State in their hands, there was a strong government, but their demise, was quickly followed by recrudescences of intrigue, chaos and all-pervading insecurity.

Once Thakur Megh Singhji of Diggi, when he was the Primeminister, was instrumental in releasing Rao Chand Singhji of Duni who was in the prison in Jay Garh fort. Rao Chand Singhji succeeded Thakur Megh Singhji and the first task he contemplated was to repay the debt of Megh Singhji. He curiously thought that he should first manipulate to send Megh Singhji to prison and then to free him from there so as to create a feeling that Megh Singhji owed his release to his influence. He atonce posted troops round the garden of the Thakur of Diggi and a regular siege was laid. The Thakur of Diggi was not at all prepared for such an action. After sometime seeing some weak point in the siege, he atonce galloped through it and stealthily reached Diggi, his Thikana.

Nawab Amir Khan was in those days the chief factor to

control the destinies of Rajputana States. Especially Jaipur and Jodhpur were the fields of his activities. 'When he was fully occupied in dealing with the affairs of Marwar where he was staying since a long time, his general Raja Bahadur Lal Singh's brigade was working havoc in the principality of Lawa and Rajawati-side near Tonk and Malpura. He marched against the Jaipur troops collected under Rao Chand Singhji to intercept the train. His men caused a serious disturbance for the arrears of their pay. Despairing of getting their dues paid in any other way, they proposed to sell their guns to the Raja of Bharatpur, and then to disband themselves. Seizing their Colonel and placing him under restraint, they marched away towards Bhoosawur in the Bharatpur territory with all their guns and ammunition. Hearing of this disturbance, Mookhtar-wod-doula Mohamad-shah-Khan came to Tonk, with an inconsiderable force under Mahatab Khan, and other officers, to make arrangements for the exigency.' (*Memoirs of Nawab Mohammad Amir Khan by Bhusaun Lal, page 414*).

Rao Chand Singhji seeing this favourable opportunity atonce collected the Jaipur troops to annex Tonk and to wipe out once for all the Pindari pestilence from the country.

All of the quotas of Jaipur Sardars were collected "enmasse" on the tempting assurance that their share in the Tonk territory will vary in proportion to their fighting number. By this shrewd action a great force was collected under the Jaipur banner and atonce Rao Chand Singhji proceeded towards Tonk,

via Malpura. The incident with the Thakur of Diggi and the attack upon the Tonk State took place simultaneously, and caring nothing about the consequences the Raoji halted at Malpura, and laid siege to the fort Bhomgarh of Malpura where the Thakur of Diggi, after fleeing from Jaipur, had taken shelter. The bulk of the army besieged the Bhomgarh fort and the rest proceeded towards Tonk. Busawanlal also says in his history that Thakur Chand Singh, however, thinking the opportunity favourable for his purpose, came from Jaipur to Malpura on the pretence of repairing fortification, and there collecting a considerable force, advanced to attack Muktharwood Doula whose force being, as stated, comparatively weak, he retired to Tonk, and there made his stand under the protection of its walls. The enemy, however, being still too numerous, he was compelled to retire into the new fort built by the Amir, (called Ameer-garh) which was near the city, taking with him Colonel Mahtab Khan, Meyan Akber Mohmmad Khan, and other Sardars, and accompanied likewise by Muhammad Khan, the Amir's Amil of Tonk. It will be recollected that this fort was on the site of the old fort of Bhomgarh, which formed the citadel of Tonk. The success of Chand Sihghji compelled Mohammad Shah-Khan to take refuge, and to stand a siege in July and August 1812 A.D. Just at the same time Raja of Kishangarh attacked Muhammad Ayas-Khan, Amir's father-in-law, who was stationed at Kishangarh. (*Memoirs of Nawab Mohammad Amir Khan by Bhusaun Lal, page. 415*).

It is always advisable to strike the iron when it is red hot, for once the opportunity is lost, it is impossible to seize it. Rao Chand

Singhji, deeply engrossed as he was in internal feuds and intrigues at that time, (the result would have been conspicuous but for the delay) failed to avail himself of the situation at Tonk in time and thus lost the good results.

Rao Chand Singhji tightened the siege at Malpura where the Thakur of Diggi withstood strongly and much time passed and nothing was achieved. He ordered the country folks to collect thorny shrubs for a good price. Thousands of maunds of such material were collected and stealthily in the night-time the Jaipur army had thrown it into the deep moat which was full of water. Their object was to assault and scale the battlements of the fort which were built of strong morrind (hard clay) where the siege guns had no effect and assault was rather difficult through the deep moat around. This clever ruse would have proved useful, had the garrison been not alert. Rao Chand Singhji thought to forcefully assault the battlements by marching over this material. Just when the shrubs had been put into the moat which was by now full upto the brim and fit enough to cross the moat, the garrison gave alarm. When hundreds of the Raj sepoy crossed the moat and were trying to scale the battlements and good many were struggling through the shrubs on the moat, the garrison threw down some combustible matter over the path made of shrubs and all of a sudden it caught fire. There was a wild conflagration spread on all sides, which almost baffled this clever design. The men who were struggling over the path were burnt alive, and a sheet of water separated those who had crossed the moat. Some of them became the targets of the garrison. Some escaped by swimming and those who did not know how to swim met with watery graves.

The Jaipur army was a mass of different clans with different interest and leaders; all of them were annoyed by this siege at Malpura where a useless fight was going on. They became tired of this as they were only called forth to attack Tonk and win the laurels. In the meantime visualising no gain in this party fled. Thakur Megh Singhji of Diggi sold all his ornaments and borrowed as much money as he could, and managed to hand it over to the Raja Bahadur Lal Singh's brigade. which had created a serious disturbance for their arrears of pay and were selling their guns to the Bharatpur Durbar. With Diggi Thakur's timely help, the arrears were paid off and Raja Bhadur Lal Singh brought his brigade by forced marches towards Tonk. Amir was much vexed when he heard of all these events. He immediately despatched letters to his principal officers, ordering them to go to the succour of Mukhtar-ood-doula without a moment's delay, and he sent similar orders to Muhammad Saeed khan, the Amil of Seronj. To Raja Man Singhji of Jodhpur also he applied for an aid of funds, and for leave to depart for the scene of action.

At Tonk the enemy, however, being still too numerous Mookhtar-ood-doula was compelled to retire into the new fort built by the Amir taking with him Colonel Mahatab Khan, Meyan Akbar, Muhammad Khan, the Amir's Amil of Tonk and many other Sardars, as has already been said. Thakur Chand Singhji, having pillaged the town, laid formal siege to the fort of Amirgarh. The effect of these successes of the Jaipur troops was most prejudicial to Amir's interest through out the whole of Rajasthan (The operations reported by the resident of Delhi on the 10th. Sept. 1812 would have

occurred towards the end of preceding August.) Alas ! by an unfortunate delay caused by internal dissensions the golden opportunity had been lost; otherwise it would have proved a death knell to the Nawab's predominance in Rajputana.

Chand Singhji hearing of the approach of Raja Bahadur Lal Singhji did not wait for the enemy's arrival. He returned quickly his reinforcements and ventured to bring the brigade to action, after it had reached Rampura on its way to the relief of Amirgarh. Raja Bahadur Lal Singh who was an experienced soldier advanced against the enemy. The Nawab Mookhtar-ood-doula, being thus relieved, joined Raja Bhadur's camp, and bestowing encomiums upon the conduct of the troops, led the brigade immediately to the Jaipur territory about six Koas from Tonk. Proceeding further into the country he commenced making collections all round. To prevent this Thakur Chand Singhji came with a force, and encamped about two to three Koas from Mukhtar-ood-doula, lying in ambush to impede his march, cut off his detachment and intercept the supplies of grain and forage going to his camp. The Amir at this time leaving Rae Data Ram at Jodhpur, in consequence of Rae Himmat Rae's illness and taking with him the Rae's nephew Bhawani Prasad proceeded hurriedly towards Jaipur, and came to Gugwana in Ajmere, where he found his army collected under the orders previously despatched. There he was joined by Mohammad Sayed from Seronj, who had also been summoned. From there the Nawab reached Salee Sakhun and joined Nawab Mukhtar-ood-doula. He over ran the Kishan Garh territory and carried Araen by assault. The brigades were next directed against Borara fort in the Jaipur territory. From there they

reached Rajmahal. Then marching by Chandsen and Ajmeree they proceeded to the siege of Bechoon. Thence Mukhtar-ood-doula was detached, the remaining brigades to go towards Jobner, while the Amir with the strongest viz., that of Raja Bahadur Lal Singh, went against Kalakh. Almost all of these forts stood heroically against his fierce onslaughts and none of these forts was taken by the Amir's huge army. All of these have the scars on their battlements just like the oozing wounds upon a warrior's body, and they are undoubtedly proud of it. Throughout the whole of Rajputana there was not a single fort which was not besieged; there was not a single village which was not over-run, and there was not a single hamlet which was not looted more than once in that darkest period of history. Colonel Tod has rightly said that in his long tour he had not seen a single field ploughed, which were all rendered desolate and dreary. It was, no doubt, the fortunate advent of Pax Britannica which gave the country folk and the castles the chance to heave a sigh of relief.

The Siege of Madhorajpura Fort.

Undoubtedly Marhatta free-booters and Pindari Marauders were the sure cause of Rajputana's ruin. It had reached its climax, when the unfortunate troubles arose in the three premier most States of Rajputana, say Mewar, Jaipur and Jodhpur to get the hand of princess Krishna Kumari. The trouble and decay had been sealed by the innocent blood of the virgin Krishna. The States had left the grip over their administration, and, almost all of the sardars, ministers and common Rajputs, either lost their lives in the battles, and internal feuds; or were the victims of secret dagger, poison, and suicide. There were chances when Marhattas and Pindaries also suffered defeats and chestisements from their occasional brisk encounter, but it did not leave any established mark upon the sand of times and there was no salutary effect.

Narooka clan in the Kachwahas, I consider, is one of the bravest clans in Rajputs, they rightly proved the proverb:—

“नरुकै को नरुका मारै और कै मारै करता” ।

Narukhand is a big tract situated between Malpura and Mozamabad

and inhabited by Narooka Kachwahas. One line of theirs, Lalawats, migrated from here to Baswa side and founded a Thikana Mancheri and the other had gone in the "Nagar Chal" and founded Uniara estate. The chiefship of Lawa and the Thikanas of Ladana and Choru with many other Narooka Sardars rendered meritorious services to the Maharaja Sawai Jai Singhji. After his demise fratricidal war arose between the two brothers Maharaja "Ishwari Singh who ascended the Jaipur Gaddi and his younger brother, Maharaja Madho Singhji, who was claiming for the Gaddi." The former was unsuccessful and committed suicide and the later ascended the gaddi. Unfortunately or fortunately the Narookas took the side of the elder brother the ruler. Uniara was besieged and subdued by the best offices of his kinsman Rao Pratap Singhji of Mancheri. Unfortunately a trouble arose between Rao Pratap Singhji of Chomu for the seat in the Darbar and the former left Jaipur and carved out a separate principality of Alwar. Choru also was escheated and Narookas had a set back. Now Lawa (a chiefship) and Ladana, the head of Narookas, are the only two estates which have some position. The rest are the ordinary Bhomias and cultivators of no position in Narukhand.

The Chiefship of Lawa was considered dagger in the side of the Nawab of Tonk, and he more than once, tried his level best to take it by force. Look here ! when the big Maharajas even could not oppose the Nawab, it was very difficult for a small land-holder of Lawa to maintain its independence when the administrations of the three big Rajput States were jeopardised. The Ameer tightly besieged the battlements of Lawa, where many Narookas of 'Narookhand' took part in the garrison with Kr, Bharat Singh of Ladana. When the

besiegers were kept at bay and the fort thwarted the siege for many months, the negotiations went on to pay some indemnity and truce was concluded. Kr. Bharat Singh of Ladana a desperate and intrepid young Rajput felt it very much, and, he loaded his small Thikana cannon, (Rekhla) and fired a shot, which was the cause of recontinuing the bombardment. Sometime after the siege, the troops of the Ameer thinking Lawa a difficult bait, lifted the siege and the trouble was thus averted for a while at one of that periodical excursion.

There was a Marriage ceremony in some of the Narookas where Kr. Bharat Singhji of Ladana also was invited with other members of the clan. In the presence of one Rathor Sardar, Kr. Bharat Singhji boasted that he had caused the rupture, when negotiations were going on there at Lawa.

People know that Kachwahas and Rathors have matrimonial alliances, and, sometimes they cut nasty jokes, which none feels, but all amuse themselves. The blunt Rathor replied atonce circastically, "Where was your bravery in it. You have put your poor host in such a trouble. We would have considered your bravery then and then only, if you could have invited the Nawab for the siege at your fort. I am sure in doing so you would have lost the fort with your Thikana and every thing and even the ladies of your household". This circastic remark of the Rathor pierced deep into the heart of the young Narooka, who became reserved for a while, but sent for a cup of water and then pledged putting the water in his right palm, " Within a year, if I may not be able to invite the Nawab

and defy him, then you may consider me a non Rajput and a curse to my clan". Everyone there, and even the blunt Rathor also, persuaded him very much to take his words back as they argued that it was a joke but he vehemently replied that the teeth of an elephant cannot reenter into the gums when once they have come out, similarly the word of a Rajpoot cannot be again said. The nuptials were terminated in such an unfortunate trouble and everyone taking his meals went to his respective home.

On the way home, when Kunwar Bharat Singh was riding on his horse with his faithful, clever and resourceful Kamdar Shimbhu Dhabhai and the other retinue were left behind, the hoary headed Kamdar rebuked Kr. Bharat Singh very much for his so foolish and hasty vow, and told that the Nawab had unlimited resources and said "How will you be able to cope with him?" The Kunwar came to his senses and said that no doubt in frenzy mood he had taken the vow. "You all should stay at your own respective homes, true to my word, I don't care a bit and entering single handed in the big army of the Ameer which is the only alternative, I will die a Rajput's death. The Dhabhai consoled the Kanwar very much and said, "The Nawab is too powerful, the Rajas and Maharajas of India cannot overpower him. By birth I am a Goojar of a low class, and am a Kamdar of a very small Thikana. Please compare it and gauge it, but rest assured my lord! if I will survive up to the end of this year, I will not be a true son of a true father, if I am unable to harm the Nawab to his utmost. Kindly give me the full powers and scope to deal with, and then see the consequence". The time glided on like the hands of a clock, and only one week was left from the

vowed period. During that period, the Kunwar reminded the Dhabhai for his promise for the scores of times, but all had fallen on his deaf ears and he gave an evasive reply. When one week was left there, the Kunwar sharply reprimanded him thus, "You are a Goojar of low class, but where and to whom shall I show my face, if I do not fulfil my pledge?" The Dhabhai replied, "Don't be disheartened. Now it is the time, and, kindly see my plans." Next day he sent for the wealthy merchants of the village Ladana, and asked them about the quantity of wheat, Gur, Ghee etc. they had at their disposal. The Thikana was well administered and was, therefore, financially good. The merchants said, "we have ready in our hands as much quantity as you want." The Dhabhai, then gave orders for the material required in "Halwa (sweet porridge) for 5,000 persons to suffice. When preparations were going on for this big dainty dish, he sent invitations to all the Narookas of "Narookhand" to come to Ladana along with every member of the household and even their ladies. The people, who forgot the pledge of the Kunwar, not seeing any marriage, nor any obsequies, were rather amazed to see those feverish activities of the dinner preparations. On the invited day viz, two days before the pledged time all the guests flocked to Ladana and ate luxuriant dishes to their hearts content. The Dhabhai was a resourceful and influential personage, who had vitality in his heart and word both. When in the evening, the guests went to the Kunwar and his Kamdar to beg leave for their respective homes, the Kamdar said that the Thikana had no ceremony on which they were so luxuriously fed. They had to perform the service to the "Tikai" Thakur of the Narookas to that which the

Kunwar had been submitting to them. The horse of the Kunwar was ready and the Dhabhai requested the Kunwar to ride on the horse, and told some 500 selected Narooka robust Rajputs to follow the Kunwar's horse, who was their "Tikai". The Rajputs obeyed quietly and followed the horse of the Kunwar with Dhabhai who was also on foot. As the fort of Ladana was not a strong one, and the formidable Rajput fort of Madhorajpura was near at hand, this whole retinue reached there within a couple of hours. The night had already fallen, when they arrived at the fort. The fort of Madhorajpura is considered as one of the strongest forts of Jaipur. In short, the Dhabhai stealthily put ladders to the massive walls all unawares and caught the garrison napping. The Narookas opened the gate of the fort from inside and ousted the small garrison force from the fort. At once the Dhabhai sent for all the ladies and children of Narooka clan, who were at Ladana and accommodated them within the comfortable fort, and with them the remaining concourse of Narookas was shifted there. This whole arrangement was done in such a masterly way that none could understand it, and it bewildered the whole populace.

Just on the border of Tonk is the Thikana Tordi of the Khengarot clan. Mohammad Ayaz Khan, the father-in-law of the Ameer, was a fast friend to the Thakur of Tordi. They had also exchanged turbans as the sign of cordial relation. Nawab Ayaz Khan's Begum was also the friend of the Thakurani of Tordi. The Thakur of Tordi invited the Nawab and his Begum for the dinner and rejoicings. Tonk was not far off from Tordi. The Nawab, therefore, went to Tordi with a scanty retinue, as the honourable host had no resources to feed and accommodate a large number. With Md. Ayaz Khan came

to enjoy the feast, his nearest and dearest children and ladies of the harem of Nawab Ameer Khan. The Dhabhai knew all this, and he at once started from Madhorajpura with 200 (Two hundred) chosen Narooka Rajputs on 200 camels and horses, which he had collected during previous two or three days from the locality, and had them sent ahead to Tordi side, and simultaneously the band of the Narookas started to Madhorajpura side. They reached Tordi at 10, oclock in the night, and collected a big herd of cattle from the neighbouring villages, and tied on each of the two horns of the animal "Chirag"-cotton or rags soaked in oil—and lit them just near Tordi Thikana house. The Nawab with his male members, at that time, was dining in the Thikana House, and his other attendants were also in the same fort. The female members were accommodated in a big 'Haveli' at the other end of the village. Dhabhai's party attacked the fort, They, though not in great number, raised much hue and cry, and those horns of the hundreds of cattle, which being terrified hurriedly returned from the meadow and went to and fro towards the village side, looked like a big force of marauders, which was common in those days to loot the villages. Nawab was under this impression that some of his own associates had unknowingly came on that side. Moreover he thought that in his presence, if something intolerable had happened to the Thakur's family and village then it would be unchivalrous and ungentle-manliness to look at the destruction as spectators. Nearly all of the Nawab's followers were hovering over the dainty dishes, and some of these guards who were left in the 'Haveli' hurriedly went there to know the matter. With the choicest of the retinue and fastest of the camels, the Dhabhai, on the other hand, all of a sudden, fell upon the female members and children of the Nawab and taking all of them.

on the camels, swiftly left the place, killing some of those guards, who were clinging there. None was left to send these bad tidings to the Nawab. Some of those men who were with herd of the cattle, hurriedly left Tordi when the 'chirag' on the horns of the cattle were naturally extinguished. There was nothing left and everyone was amazed. Some of the people who were of superstitious nature told that as two pitched battles had been fought very near the place at Kalakankra, the ghosts of the deceased, sometimes in the night time did such revelry: 'Tamashas'. Many aged persons nodded their heads and, thus, there was a good material for the after dinner talk. After this amusement of the dinner and 'Nautch' of the rustic dancing girls, the Nawab reached the 'Haveli,' after midnight. There he saw none of the ladies and children, and found there instead of rejoicings a death-like silence, and mingled limbs of some of the slain guards were bearing testimony to that. As we know, the soil round Tordi is very hard, so in the pitch black night they did not find any clue of the culprits. The veil of anguish, dismay, astonishment and uncertainty prevailed over among the guests and the hosts alike. The Dhabhai very courteously and politely carried away all of the Begums and children with much care and reached without any accident the fort of Madhorajpura. All these things happened in such a mysterious way and so simultaneously and suddenly that all concerned were dumb-founded. Atonce the Dhabhai called forth all the merchants of Madhorajpura and the locality, and as the Dhabhai was an influential man, he collected immense quantity of food stuffs and other necessities of life, and immediately, prepared himself, ready to face the siege. As the fort and town of Madhorajpura were in the 'Aloofa' (queen's land) of Maharaja Jagat Singhji's

Maharani Rathorji, he so cleverly tackled the whole problem, so as to convey the idea to the surrounding people that there may be some premeditated hand of the Jaipur Raj in such a golden action and as the whole locality was tired hard of the atrocities of the tyrants, everyone, therefore, heartily co-operated with the Dhabhai in his right cause. It could be possible that Narooka garrison were an uncontrollable mass and had different objects and interests, yet the shrewd eye of Dhabhai had bound them down so strongly in shackles of steel and silk by keeping their womenfolk and children in the same fort, so that the stroke of Almighty only could cut asunder those bonds and none else. They were surrounded on all sides with the troops of Nawab Ameer Khan who was boiling with anger like a provoked serpent; their honour and chastity of the families were also on the stake. Thus all elements within the fort, from the old to the young, from the matrons to the girls joined together in a compact mass to achieve the object. This encounter took place in the year 1816 A. D. (*Memoirs of Ameer Khan page 458*).

When the Ameer's army surrounded Madhorajpura, the Ameer first of all persuaded the Kunwar most warmly to release his family. "But such, however, was the insolence and pride of the Narooka, and such the cunningness and turbulence of his character that he kept the Ameer amused until the corn was ripe. He had laid in store of provision for a siege, after which he retracted all his promises and declared his determination to enter into no terms, the Ameer, therefore, marching by Ranoly, came to the fort, and encamped before it, and, sending for the brigades of Raja Bahadur Lal Singh, of Mian Akbar, of Muhammad Khan, of Mahmud Khan, and like-wise for cavalry

attached to Muhammad Jamshed Khan, and for the horse of Pirawa under his 'chela' Himmat Khan from their respective cantonments and garrisons, he invested the place on all sides. The supplies of the garrison were effectually cut off, and every day there were attacks and sallies and close fighting attended with slaughter to the besieged as well as to the besiegers."

"After a long time spent in this manner little advance was made towards the capture of the place; where-upon the Ameer called a Council of all his officers, and asked their advice, they recommended that the wall should be knocked down completely on one side, and when there was a wide breach, the place should be stormed on all sides, and not merely at the breach, in the hope, that the entrance might be found some-where, while the attention of the besieged would be directed to that point. This plan being approved by the Ameer, his heavy guns were placed before the ramparts, the wall was not sufficiently breached for the purpose intended, when a party of Afghans from Kabul, who did not understand Hindi, thought the time had come to storm; and went up from the trenches for the purpose. The rest of the troops ran to support them. The besieged seeing this, threw into the ditch 'chhappars' (छप्पर) of thatch half burnt, with other combustibles, and opened a tremendous fire on the men as they advanced, so the great number of the Kabulies were killed and wounded, The assailants discovering no breach that was practicable, in consequence of the wall not being sufficiently broken down, and of the fire from these straw 'chhappars' and other combustible materials, were obliged to return. At this time the Ameer who was riding round as usual, to inspect the different lines of approach

and batteries, discovered the storm to be made without orders in the manner stated, and though he put the men of Kabul under arrest for the disobedience and breach of discipline of which they had been guilty, and reprimanded them severely, yet he felt that his plan was no longer practicable. The arrow that has once flown from the bow-string will not return." (*Memoirs of Ameer Khan page 460*)

Throughout the whole siege, the Dhabhai and the Kunwar so cleverly handled the situation that such a powerful enemy like the Nawab was thwarted from the battlements of Madhorajpura. The children and the ladies of the enemy's harem were treated so lovingly and courteously that the ladies addressed the Kunwar as their brother, and children as their Baba. The Kunwar also gave the parting gifts to so called sisters, and sons, and daughters according to the Hindu tradition, and he kept this relation long after their release, and the members of the family of the Nawab too remembered the lovely scenes of the siege for the rest of their lives.

Once when the Nawab tried his best to breach the walls at all hazards, the children and the ladies sent words to the Nawab, "We will go and stand at the battered place. We will die first and then any calamity will be allowed to Baba Bharatsingh and the Rajputs". The Nawab stopped the calamity at once.

"The siege of Madhorajpura had become a source of anxiety and trouble to the Ameer, for since his army had been collected round the fort, there was no revenue collected in the Jaipur territory, and Jodhpur officers were quarrelling among themselves. Fateh Raj son of Singhee Indraj had retired from the ministry, and the

amount settled with him remained still unpaid. There was thus extreme distress in the camp for money. However, Rai Data Ram, Muhammad Umar khan, and the Ameer's father-in-law Md. Ayaz Khan obtained, with great diplomatic skill, a lakh and a half of rupees from Kunwar Chhatar Singh of Jodhpur, and brought it to the Ameer. They reported at the same time that Raja Man Singh had formally abdicated and that the Raj Kunwar was raised to power and had sent Fateh Raj, the son after slaying Gool Raj in the beginning of May 1817 A.D. the brother of Singhee Indraj merely with the design of over-reaching, and extorting money from him. They likewise stated that the scheme had been successful so far that some money had been obtained from Fateh Raj and that he had gone to Mairta to raise a further sum, but made off from thence through an intrigue of the men of Holkar's train of artillery, headed by Dan Singh, commander of a Jodhpur Brigade.

The Ameer being acquainted with all these affairs, divided the money, he had recovered, amongst his troops, and made preparations for another storm for which purpose he ordered the artillery men to direct the fire of the heavy guns, so as to destroy a large portion of the wall and to level it to the ground. The Ameer was himself intent upon the execution of this order, going to the breaching batteries frequently to witness the effect, and he ordered all the commanders of brigades and other officers to wait until he should fire a rocket which was to be the signal for a general storm. The men of the army were watching anxiously for this appointed signal, but by an unfortunate coincidence of accident, when at last the rocket was set off, instead of taking a direction over the fort so as to give notice to

the troops on the other side, as intended, the wind being adverse, it was brought back over the camp, so that it was not seen there. The troops therefore on the side where it was left off, moved to the assault, and came boldly to the foot of the wall, in confidence that their comrades were supporting them on the opposite side, and were giving the besieged full employment there also, but in this they were disappointed, the signal not having been seen. So the storm again failed—the besieged resisting the assailants at the point attacked with such determination, as to prevent effectually any entrance into the fort. The loss on the Ameer's side was very heavy, and seeing no prospect of success by that mode of attack, he converted the siege into a blockade, and invested the place closely to reduce it by starvation from Nov. 21, 1816 to Nov 11, 1817. (*Memoirs of Ameer Khan page 461*).

The siege of Madhorajpura had now been going on for nine months, and the garrison began to suffer from the close blockade, so that the place was on the point of falling, when the English Government having collected its armies from all quarters directed them against the countries which had been the scene of the Ameer's exploits and enterprises. Connected with the same measures, a negotiation was commenced at Delhi through Naranjan Lal who had been the Ameer's agent in attendance on Sir Charles T. Matcalfe, the resident, and many promises were made to him of territory in the Deccan and of benefits innumerable to result from the Ameer's coming into terms. A negotiation being thus commenced, the execution of these fair promises was held over, as to follow eventually, after a treaty should be concluded, and a draft of engagement was prepared, and tendered for the Ameer's

acceptance, which was confirmable to the views of the English, but contained none of the objects the Ameer had at heart. This, however, was sent for his ratification, and at the same time General Dunkin marched from Agra with a large army, on the pretence of operating against the Pindarees; but coming by the route of Hindon and Khusalgarh within twenty or thirty miles from Madhorajpura, he effectually blocked the road, by which the Ameer could have retired upon Kotah towards the army of Jaswant Rao Holkar; while General Ochterlony, with another army, and a heavy train of artillery, advanced from Delhi directly upon Jaipur, and required under a threat of military coercion, the ratification of the treaty at the Ameer's hands. At this time Fayzoolah Khan Bungus, one of the Ameer's old, and hitherto faithful officers and companions went over to the English with his Risala of horse. The Ameer now began to apprehend that his troops would seize him and deliver him up to the English, for many used to talk, at this time, of the great benefits resulting from accommodation with that nation instancing the case of Shujauddollah, vazir of Oudh, who had come in and thrown himself upon them without any terms or stipulations what-so-ever, and what, it was asked, had not his family got secured to them in perpetuity in consequence? He further reflected that there was no quarter from which he could hope for any effectual assistance, if inclined to oppose the British Government; for in the army of Hulkar, there was great confusion produced by the caprices and ill conduct of Jaswant Rao Holkar's widow-Tulsi Bai, and if the Ameer were to go there, he had reason to know that this worthless woman intended to get rid of him by treachery. She had, indeed, invited him with this design, and had appointed armed men, who were to murder him

as he slept. Again General Malcolm was approaching the Holkar camp with a large army, and had already intrigued and bought over many of the officers, such as Mnhammad Ghafoor Khan and others. The Marquis Hastings-the Governor-General-was also in person taking the road to Gwalior, against the armies of Daulat Rao Scindhia, while General Adams and General Marshal with their forces, were moving from Hoshangabad and Sagar against the Bhonsla Raja of Nagpur in order to compel that chief to submit-and Gengal Elphinstone, with one brigade, had already fought a battle and had defeated Baji Rao Peshwa. Yielding, therefore, to all these considerations, the Ameer determined on ratifying the treaty, concluded by his agent at Delhi with Sir Charles Matcalfe; although the matter of further promises was still unsettled, and Niranjan Lal was on return to Delhi to negotiate on the subject of them; and notwithstanding that agents from Baji Rao and from the Bai widow of Jaswant Rao Holkar were in his camp, praying for assistance, and the Pindaries too were expecting his support, the Ameer had, in reality, no reliance upon any of these, but patched up such an arrangement, as he could, with Bharat Singh Narooka of Madhorajpura, and obtaining from him the release of his father-in-law's family, he broke up the siege and marching to Neemahera, about 20 or 30 miles distance, took up ground with great care on a bank of a nullah in the vicinity, which due to its ravines offered a strong position. (*Memoirs of Muhammad Ameer Khan by Busawan Lal P. 462-465*).

The Nawab gave immense indemnity and fine to Kunwar Bharat Singhji, and then raised the siege. The battlements with impunity and pertinacity laughed over the moving big siege cannons and hence the pledge of the brave Narooka was fulfilled with great

ecstasy and with a sense of gratitude. The Kunwar embraced the Dhabhai for his great resourcefulness and tact, which achieved the golden object.

When Maharaja Jagat Singhji of Jaipur heard this, he sent for the Kunwar and his father along with other Sardars who took part in this brave enterprise, and arranging a Durbar in the palace in Peetam-niwas on Sunday Mah Sudi 7, 1869 St., awarded 'Shiropavas' to Madan Singh Narooka of Ladana, Mahtap Singh Chaturbhujot of Peepla, Qaim Singh Narooka, Bharat Singh Narooka, Rama Bagas Gumasta, Bohara Deena Rama, Mankhan officer of the Paltan and to Birad Singh Chaturbhujot with heartfelt admiration for the meritorious services and deeds of bravery.

This Madhorajpura encounter played just like a Drama that rightly served the purpose of the last curtain upon the tragical Drama of the blackest period of History, and the dawn of the advent of Pex Britannica, when the tragedy of more than two centuries was beautifully converted into the hopeful comedy. The play, which was seeing a Tragedy but all of a sudden converted into a lovely comedy, was a masterpiece of a hero, the intrepid Dhabhai Shimbhu, who gave a master-stroke at Madhorajpura in the very environments of Jaipur citadel thus, his master the Kunwar of Ladana and his Master's Master the Jaipur Raj and the predominant power British Empire the Master of India, all appreciated his maritorious service.

Kunwar BharatSingh rightly proved the general proverb, which is in vogue in Rajwara:—

नरुको कदरी न्याय बांधे ।

तखत का धरौं सँ तोड़ सांधे ॥



Errata.

Page No.	Line No.	Incorrect.	Correct.	Page No.	Line No.	Incorrect.	Correct.
4	10	can not	cannot	4	6	afresh	a fresh
4	18	he	be	5	19	independance	independence
4	20	booth	both	9	3	Man Singhji'	Man Singhji's
8	21	grand son	grand-son	11	15	and	×
8	23	grand son	grand-son	18	3	begotted	bigoted
10	18	reminded	was reminded	21	8	armies	armies'
12	13	H	He	34	12	butting	putting
16	1	cavelry	cavalry	36	26	stead	stand
22	13	bridge	breach	41	4	KiratSinghand	and KiratSingh
25	13	That	when	43	20	Shivaja	Shivaji
26	27	couuntry	country	46	9	Empire	Empire
27	3). It), it	46	23	psycholigical	psychological
28	24	foe,	foe	46	24	Sates	States
28	24	nail	nail,	50	1	deplomacy	diplomacy
30	19	beseiged	besieged	51	9	surrending	surrendering
31	25	master	Master, is second to none in the history of the country	54	23	undre	under
				56	9	blood	bloody
				56	25	encamed	encamped
32	4	spontanious	spontaneous	65	6	Kachhwaha	Kachwaha
42	17	Gaurishankeji	Gaurishankerji	67	4	Part	part
43	22	Prithirajaja	Prithirajji	68	21	Kachhwaha	Kachwaha
45	7	acuman	acumen	97	5	powef	power
45	26	Ralan	Ratan	98	20	agressor	aggressor
46	8	Son-inlaw	Son-in-law	102	18	remoarse	remorse
46	9	permently	permanently	106	8	a	×
47	7	Marauders	marauders	106	12	and	×
47	25	Kinsman	kinsman	107	4	mantal	mental
48	4	origen	origin	107	4	weakeings	weakness
50	9	carth	earth	108	28	thay	they
59	16	hanghty	haughty	113	21	Kachwahas	Kachwaha
61	25	Bhagwandassji	Bhagwantdassji	117	4	wreacking	wreaking
62	9	Bhagwandassji	Bhagwantdassji	120	8	the	×
63	4	Single handed	single-handed.	126	6	reconnoitering	reconnoitering
67	14	was	×	129	20	grappeed	grappled
79	19	harrass	harass	129	21	camels	camel

Page No.	Line No.	Incorrect	Correct.	Page No.	Line No.	Incorrect.	Correct.
134	5	staired	stared	214	17	rout	route
153	6	and	×	229	2	rsceived	received
153	6	Brgru	Bagru	234	12	negottiation	negotiation
164	13	from	form	238	13	preceeding	preceding
166	25	as	at	245	21	Bayonets	bayonets
178	1	seige	siege	251	5	far	×
178	7	draught	drought	251	22	innuate	innate
178	17	of	×	251	24	criticle	critical
181	2	suppliant	suppliant	252	3	faimlies	families
181	25	impart	import	252	8	However	However one
181	25	for	of	252	11	underated	underrated
182	4	man	men	255	16	hords	hordes
182	13	orignal	original	283	25	hether	either
183	3	to following	to the following	282	25	bnt	but
183	26	extant	extent	284	12	gnns	guns
184	8	encomtered	encountered	286	21	existance	existence
184	14	and	×	289	3	cavelry	cavalry
185	12	hoards	hordes	289	10	nnmber	number
186	21	generalassimo	generalissimo	290	27	presons	persons
188	5	seige	siege	294	17	minutes	minute
188	10	or	of	295	13	and	×
189	17	seige	siege	300	26	ratinue	retinue
189	18	bassled	baffled	301	18	दलान	दलान
189	4	beseiged	besieged	318	3	impregnable	impregnable
190	1	Following	The following	321	17	25	325
193	14	fratricidal	fratricidal	324	12	Keshri Singh	Bakhtawar Singh
193	21	Capturin	Capturing	332	18	The	the
193	27	Basat	Basant	335	5	vergin	virgin
196	15	satrapas	satraps	336	27	ane	and
202	18	Thaknr	Thakur	342	9	exheated	excheated
208	1	hords	hordes	349	1	fueds	feuds
210	1	sikh	sikhs	353	11	chestisements	chastisements
210	21	give	gave	354	14	Singh ji	Singh ji of Man-cheri and the Thakur
212	13	bickerrings	bickering				
213	12	unparallel	unparalleled	358	7	Rajput	Raj
214	7	luckle	buckle	365	22	attendance	attendance

